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By Clarence Urmy

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"They fail, and they alone, who have not striven."

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"They fail, and they alone, who have not striven."

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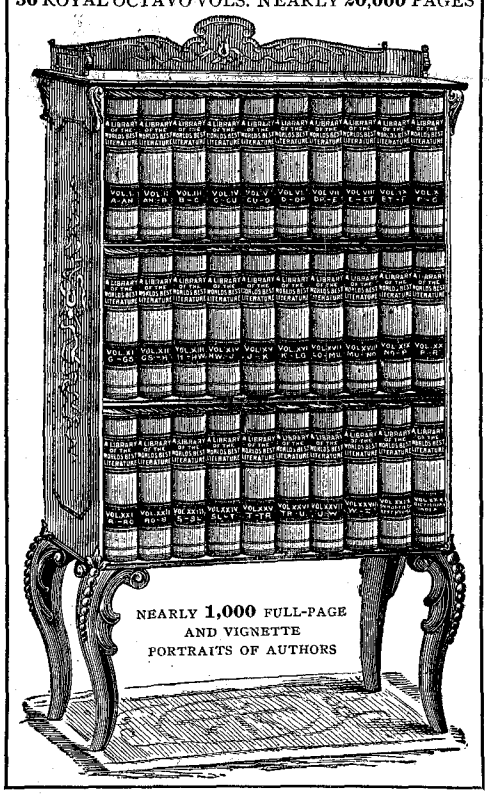

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The Outlook for Next Week

BEGINNING with 1897, the Monthly Illustrated Magazine Number of The Outlook will be the *first* issue of each month, instead of the last, as has been the case during 1896. Each of the fifty-two issues of the year will be published in the form of the standard magazines, with an attractive cover—a change which will add greatly to the convenience and permanent value of the paper. The Outlook for next week will be the first of the Magazine Numbers in the new form, and it will contain a large number of important and attractive features, some of which are mentioned below.

The Story of Gladstone's Life

By JUSTIN McCARTHY

The most important and striking feature of the number will be the opening chapters of a popular life of the Right Honorable William E. Gladstone, which has been written for The Outlook by Mr. Justin McCarthy, the famous historian, parliamentarian, and Irish leader. Mr. McCarthy has maintained an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted for the work. His skill in graphic narration and in imparting to history the attractive qualities that many readers look for in fiction only is well illustrated in his book, "A History of Our Own Times." Few books of our generation have had a wider reading on both sides of the Atlantic. "The Story of Gladstone's Life" will be published in the Illustrated Magazine Numbers of The Outlook, beginning with January, and continuing through the year 1897. It is confidently predicted that this "Life" will take precedence over all others, for it will fulfill so exactly what its opening chapters promise—a description of the man's personality rather than of his political life. True, his political life is dealt with in most appreciative fashion, since, perhaps, Mr. Gladstone has no more fervent admirer than Mr. Justin McCarthy. Mr. McCarthy's combination of the sturdy, cool-headed qualities of an Englishman with a Gallic sensitiveness and humor have led him to deal in generous measure with the abounding personality of one of the most interesting figures in English history. The opening chapters in the January number describe the Gladstone family, their home life at Liverpool, young William's school and college days at Eton and Oxford, his thought of becoming a clergyman, his friends and contemporaries, his first Parliament, and his early appearance in public life. It is surprising what a complete picture of the young man Mr. McCarthy has been able to give us in these initial chapters.

The Life of Gladstone will be of great interest, not only on account of the picturesque and readable text, but also on account of the peculiar value of the illustrations. These are in large part from photographs taken at Hawarden by special permission of Mr. Gladstone. Among these photographs, the one which will attract the most attention is that of the portrait of Mr. Gladstone at the age of twenty-eight. A reproduction from this picture was made many years ago, but the engravings from it lost entirely the characteristic features. The present illustration, however, shows the young statesman exactly as he appears in this picture. Among family portraits given in the first installment are those of Thomas Gladstone (Mr. Gladstone's grandfather), Sir John and Lady Gladstone (Mr. Gladstone's father and mother), Anne Gladstone (Mr. Gladstone's sister), and Robertson Gladstone, his brother. The portrait of Sir John is more highly prized by Mr. Gladstone than any other picture at Hawarden Castle. There is a picture of Mr. Gladstone's birthplace, 62 Rodney Street, Liverpool—a square, rather forbidding-looking house. Then comes the reproduction of a picture at Hawarden Castle representing Mr. Gladstone and his sister when the boy was but five years old. There are a number of interesting souvenirs of Mr. Gladstone's school-days, one of them being his first book-plate, used at the tender age of twelve; another is a facsimile of the title-page of his first Virgil, signed at the age of thirteen, and another a facsimile of the minutes of the Eton Debating Society, signed by "W. E. Gladstone, Secretary." Mr. Gladstone's school friends, Stanley, Kinglake, Lord Elgin, Sir George Cornewall Lewis, and Frederick Denison Maurice, are represented by portraits. There are also portraits of Eton College, both from the playing-fields and from the Thames, and of the "lower school." There are pictures, too, of Christchurch College, Oxford, including the famous fan-vaulted entrance to the hall; of St. Aldate's front, showing the "Tom Gate" begun by Cardinal Wolsey; of the splendid old hall adorned by many interesting portraits and surmounted by a wonderful roof; of the cathedral, built in the twelfth century and serving now as the college chapel; of St. Mary's, the University church, where Newman and other famous contemporaries of Gladstone preached. We have also portraits of some of the principal men in Gladstone's first Parliament. These are mostly from old prints. They include portraits of Earl Grey, Daniel O'Connell, Lord Lyndhurst, the Duke of Wellington, Grote, the historian, and Brougham, the orator. The last picture in the installment is a beautiful portrait of Mr. Gladstone which was signed by the artist, "Mr. William Ewart Gladstone, M.P. for Newark-upon-Trent. Study for my great picture of the House of Commons in 1833. George Hayter."

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The Outlook for Next Week

The New Governors

Twenty-three new Governors of States have just been elected. Their personality, character, political tendencies, and the probable trend of their administrations are of immense importance to the country. The Outlook has collected much special material on this subject. The article will be illustrated by fine portraits of all the new Governors.

Famous War Horses

By General James Grant Wilson

General Wilson has gathered much curious and interesting information about the favorite war-horses of Grant, Lee, Sheridan, and other great soldiers. Portraits of some of these horses are now first printed. The article abounds in personal anecdote.

The Art Education of Women

By Candace Wheeler

With illustrations by Dora Wheeler Keith and others. The first of a series of articles on "Work by Women," written by women active in forwarding the enterprises described. Lady Henry Somerset, the Hon. Maude Stanley, Miss Susan E. Blow, Mrs. Ellen M. Henrotin, Mrs. Bedford Fenwick, are among the writers.

"Divine Providence and Miss Vitty"

By Anna Eichberg King

A bright and readable New England story. The first of a series of short stories of American life to which Hamlin Garland, Octave Thanet, Grace King, Miss Murfree, Ruth M. Stuart, and other famous story-writers will contribute.

Other Features

The January Magazine Number will also contain the first of a series of papers by Lyman Abbott called "An Evolutionist's Theology;" a literary study by Mr. Hamilton W. Mabie on "Lucian," the first of a series entitled "Literary Worthies;" and full editorial comment on political, literary, economic, religious, and other current matters.

Ian Maclaren on American Life

The Rev. John Watson (Ian Maclaren), who has just returned to England after his wonderfully successful lecturing tour in this country, has promised to write for The Outlook in 1897 two or more articles on "Hopeful Tendencies in American Life." The recent visit of Dr. Watson, the special interest of the readers of The Outlook in the author of "Kate Carnegie," and the eminently attractive nature of the subject, combine to make this one of the most important features of The Outlook's programme for the coming year.

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The Outlook

A·Family·Paper

Volume 54 Saturday, 26 December, 1896 Number 26

SECRETARY CARLISLE'S annual report repeats his argument of last year for the issue of interest-bearing bonds to retire the non-interest-bearing greenbacks and the Treasury notes. He attributes the business depression to a lack of confidence in the gold value of money. Upon this assumption, his demand that all legal-tender paper money be retired is a logical one. He does not suggest whether the Government paper money shall be replaced by other paper money issued by the banks—which would certainly be no more worthy of confidence—or whether the currency shall be contracted by the amount of the canceled issues. He recognizes that Congress will not run the risk of the contraction that might follow if the Secretary were authorized to issue bonds to retire the paper money at his discretion, and therefore suggests that he be authorized to retire the paper money as fast as anybody presents it at the Treasury for redemption in gold. He even concedes that Congress might fix a maximum amount of contraction to be permitted in any one year. Regarding finance, he shows that the revenue since July 1 has fallen nine millions short of that during the corresponding months of last year, while the expenditures have risen fourteen millions. Upon this basis he estimates a deficiency of sixty-four millions for the current fiscal year and forty-five millions for the coming. He urges that a reduction of expenditures rather than an increase of taxation should be the policy followed to restore the proper balance—certainly a most commendable proposal. The report concludes with an examination of the rapid increase of manufacturing in this country, an estimate that barely one-fifth of our manufactures are protected, and an argument that higher rates of duty upon manufactured products would check importations and fail to increase the revenue. If the public revenue is to be increased, he says, there must be new objects of taxation, and these should be selected with a view of burdening all classes justly rather than of discriminating in favor of certain classes at the expense of others.

❀

The bill for the exclusion of illiterate immigrants, which passed the House at the last session, passed the Senate last week in a slightly amended form. Only ten votes—all Democratic—were cast against it. The bill, as it goes to the conference committee, provides for the exclusion of all immigrants over sixteen years of age who cannot read and write in the language of their nativity, or in some other language. The test is not to be applied, however, where the illiterate immigrant is the wife, child, grandchild, parent, or grandparent of an admissible immigrant. To determine whether the immigrant can read and write, the immigration officer must furnish him by lot with a printed slip containing five lines of the Constitution. These lines he must write out in the presence of the officer. During the discussion amendments were offered by Senator Vest, of Missouri, to exclude women from the operation of the act, in order to increase the supply of illiterate servants, and by Senator Palmer, of Illinois, to admit all illiterates under the age of twenty-one. Both of these amendments were rejected on the ground that the act, in its present form, was too lenient rather than too stringent in its provisions to meet the demands of public sentiment. Senator Lodge, who introduced the bill in the Senate, took the extreme ground that it would be well to exclude all immigration until the present depression ends and American laborers are again fully employed. Most of the supporters of the act, however, preferred to confine its scope to the improvement of the quality of our citizenship rather than attempting to lessen the supply of competent labor.

❀

We have given in another column some account of the action of the United States Senate Committee and the official utterance of Secretary Olney on the Cuban question, and have stated our opinions on the questions involved. The reception in Spain of the news respecting the action of the Senate Committee and of the references to the matter in the President's message has, on the whole, been moderate, although popular indignation has been expressed pretty freely, and the Government has had some difficulty in restraining the impetuosity of the students and in preventing public demonstrations. Semi-officially the Government has again let it be known that Spain is willing to grant a certain degree of local self-government to Cuba, but only after the Spanish authority has been reasserted and the insurgents reduced to submission. It is reported that autonomy will soon be granted voluntarily to Porto Rico. The Spanish Government, however, absolutely and emphatically refuses to deal with the insurgents in arms, or to accept foreign intervention except in the way of friendly advice which may be either accepted or rejected at will. Senator Canovas is reported to have used these words: "Independent Cuba would mean a republic dominated by negroes—not such negroes as are to be found in the United States, but African negroes, African in every sense. Independent Cuba would mean civil war between whites and blacks; it would mean fifty years of anarchy; it would mean destruction of the island and its commerce. Such a republic would be a menace to the peace of the United States. It would be worse than Hayti, far worse. The United States has everything to lose and nothing to gain by the independence of Cuba." From Cuba itself there is little news that can be depended upon. The mystery as to Maceo's death continues unsolved. A report that he is still alive has been circulated, but is not generally believed.

❀

The report of the Inter-State Commerce Commission, published last week, brings out sharply some of the methods by which the railroads are evading the Inter-State Commerce Law. It deals especially with the traffic associations by which railroads now combine to keep rates above the competitive level. The agreements of these

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associations, says the Commission, quoting Judge Cooley, are drawn with "marvelous" ingenuity to evade the law against pooling. In those recently entered into, the words "so far as legally can be done" follow provisions for maintaining rates and dividing traffic which could not otherwise be distinguished from the pooling arrangements declared illegal. The Commission recites the history up to date of the case against the Joint Traffic Association, which is the greatest of these railroad combinations. The suit was begun by the Department of Justice at the instance of the Commission. It was brought in the Southern District of New York, and was heard by Judge Wheeler, of Vermont, because he was the only one of the eight judges who was not disqualified from sitting by reason of his relationship with some one of the thirty-two defendant corporations. The Joint Traffic Association was represented, not only by its regular counsel, but by the counsel of each of its thirty-two component corporations, and by the Hon. George F. Edmunds and the Hon. E. J. Phelps, of Vermont. The United States Government was represented by District-Attorney Wallace Macfarlane. Judge Wheeler decided that the agreement of these corporations to maintain rates was not in violation of the Anti-Trust Law, and the agreement to divide traffic was not in violation of the anti-pooling provisions of the Inter-State Commerce Act. The case has been appealed, and is now pending in the Court of Appeals. The Commission reviews other decisions of the courts during the year, and concludes by recommending several amendments to the Inter-State Commerce Law, designed to make its provisions what they were supposed to be at the time of its passage. Among these proposed amendments are clauses providing that the orders of the Commission shall be enforced unless the court finds some material error in the proceedings before the Commission; that the Commission may, after due investigation, issue an order requiring that grievances as to rates, facilities, etc., shall be redressed; and that railroad corporations as well as their officers shall be liable for indictment for offenses against the statute. Altogether the report does not give the impression that the Inter-State Commerce Act has as yet fulfilled the reasonable expectations of its supporters.

❀

The telegraph announces that "the Choctaws have signed an agreement to take lands in severalty, for the sale of town lots, settlement of coal interests, and transfer of criminal jurisdiction to Federal courts. All satisfactory to Commission." Those readers of The Outlook who have followed the course of history as narrated in our columns will understand this otherwise somewhat enigmatical dispatch. They will remember the long controversy, carried on for years, resulting in the resolution at last of the Nation to accept the principle of radical reformers, to dissolve the tribal relations, cease to pauperize the Indians, divide the land among them in severalty, and require them to submit to the conditions of modern civilization; they will remember how our treaty with the five miscalled civilized tribes in the Indian Territory seemed absolutely to block the way to the initiation of this essential reform in that great region; they will remember the appointment of the so-called Dawes Commission to investigate and report on the condition of affairs in that Territory; they will remember, perhaps, something of the report, showing how barbaric was the real condition of the so-called civilized tribes, how thin was the veneering of civilization, how cruel and corrupt was the corporate greed, and what a refuge the Territory afforded to criminals of all kinds, from mail-robbers and horse-thieves down, who found within its borders a refuge from arrest; and they will, perhaps, remember how reluctant were the chiefs to surrender the power which they had obtained under our treaties, and what indignation was aroused in certain quarters by the drastic remedies proposed even by so cautious and conservative a statesman as Senator Dawes, by whom at last patience was seen to be no longer a virtue. We judge that the threat implied in the recommendation of the Dawes Commission, that the United States Government should set aside its treaty and proceed to compel the civilized tribes to accept the conditions of law, order, and civilization, has had its effect. At all events, there is every reason to believe that the agreement of the Choctaws, who, we believe, have been the most hostile to the proposed reforms, will be followed by similar agreements with the other tribes, and the result will be the beginning of the end of that policy which has kept sacred to barbarism great territories of the United States.

❀

At the meeting of the Chicago Board of Aldermen last week the ordinance reducing street car-fares to four cents was at last brought to a vote. The men who are known to municipal reformers in Chicago as "the gang" made another fight for postponement—this time demanding a reference of the ordinance to the judiciary committee to determine whether the Board as well as the Legislature had the right to reduce fares. The friends of the measure called attention to the fact that it had been referred to the Corporation Counsel as long ago as last May to get an opinion on just this point, and no report had ever been received. The Appellate Court, they urged, had rendered a decision declaring that the Municipal Council had a right to control the manner in which municipal franchises were operated, and the Board ought to proceed under this decision, and at least secure an authoritative settlement of the point at issue. When the vote on the question of postponement was finally taken, only twenty-four Aldermen out of sixty-six dared record themselves on the side of the street railroads. Several Aldermen took great pains to explain their votes, and one boldly went to sleep just before the vote was taken and woke up immediately afterward. On the final question, whether the ordinance should be passed, several of the worst of the Aldermen went over to the majority. The vote was practically unanimous. There are still legal difficulties to be disposed of before the four-cent fares are a reality, but the vote in the Board of Aldermen, and still more the attitude of conservative papers like the "Times-Herald," demonstrate that public opinion in Chicago is almost unanimous in favor of a reduction in street railway charges corresponding to the general fall in prices and the increase in the traffic of the street railway companies.

❀

In his annual report Mr. David R. Francis, the Secretary of the Interior, calls the attention of Congress to the necessity of legislation looking to the reclamation of arid lands. He thinks that of the 500,000,000 acres of arid lands, 100,000,000 might be reclaimed by the conservative use of water. Under the laws now in operation, however, it is impossible to control such reclamation so as to prevent the improvident use of water, over which the General Government has no control. Mr. Francis sensibly recommends a system which contemplates the reclamation of entire territories from a common source of supply: he would place the lands in the direct control of the various States for reclamation. We learn that the actual public domain of the United States Government is now about 1,800,000,000 acres, and that the public lands still vacant, not including Alaska, amount to over 600,000,000 acres. About 85,000,000

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acres have been patented to railways, and there is due still to railways and wagon-roads under their grants an aggregate of nearly 115,000,000 acres. The total acreage segregated from the public domain was almost 950,000,000 acres. Mr. Francis recommends that the waste acreage should be taken up by actual settlers. He tells us that if the present rate of settlement continues, but little vacant land will be left at the end of thirteen years. We are glad to note that he urges legislation for the preservation of our forests.

❀

During the recess of Congress a joint committee has been sitting and receiving expert advice regarding the proper development and administration of the new Congressional Library. Among those examined by the committee were Messrs. Brett, of Cleveland, the President of the American Library Association; Dewey, of the New York State Library; Herbert Putnam, of the Boston Public Library; Fletcher, of the Amherst College Library; Baker, of Columbia University; and Hayes, of Columbus, Ohio. The last named is a son of the late ex-President Hayes. These gentlemen seem to have been in substantial agreement. They urged the necessity of enlarging the official staff of the library, of a more modern classification system, and especially that the Congressional Library should co-operate with other libraries. The Congressional Library from this time forth must be not only the library of Congress, but also the great bibliographic center of the United States. The librarians therefore recommended that such a system should be introduced as to give to inquirers, whether in person or by letter, any information as to what literature exists on a certain subject, and where the books recommended may be obtained. The librarians also suggested that facilities ought to be furnished for the copying (of course at the expense of the inquirers) of desired chapters or portions from books and periodicals not easily had in other libraries. Furthermore, the Congressional Library should loan to other libraries books for the use of special students. These suggestions are of the highest importance and significance. The joint committee should be congratulated that it had the wisdom to call upon such experts for opinions, and we hope to be able to congratulate the committee upon a report to Congress embodying the above recommendations.

❀

The American Federation of Labor, at its annual Convention in Cincinnati last week, devoted itself chiefly to the discussion of distinctively trade issues. Considerable public interest, however, attached to the action of the Convention upon two resolutions which called forth long and vehement discussion. One of these demanded the passage of constitutional amendments destroying the power of the courts to overthrow legislation, and the other demanded the reconsideration of the declarations of the order in favor of the free coinage of silver. The resolution attacking the courts went to the extreme length of demanding that our legislatures, like the English Parliament, should be supreme, and that no law passed by the representatives of the people should be overthrown by the judiciary. There is no doubt that this resolution reflected a widespread feeling in the labor world. This feeling, as Mr. F. J. Stimson pointed out in the last issue of the "Yale Review," is due to the fact that "probably half" of the labor legislation of the last ten years has been annulled by the courts, and that "their destroying fiat is in nothing more frequently invoked in these late years than in the case of laws tending to limit individual liberty, but passed in moral or sentimental sympathy with the masses of the people." But whatever the strength or reasonableness of the feeling that popular government is being balked in this country by the supremacy of the judiciary, the resolution presented at the Federation of Labor Convention would virtually have given the legislatures power to override the constitutions adopted by the people. If the power of the courts is to be restricted in the interests of democracy, it will not be by the abandonment of written constitutions and a return to the English system of the supremacy of the legislature, but possibly by requiring that laws declared constitutional by the legislature but unconstitutional by the courts shall be referred to the people, as the necessary source of constitutional authority. It is encouraging to note that the revolutionary resolution was defeated by a majority of two to one. The resolution demanding that the order recede from its declaration in favor of the free coinage of silver was urged upon the prudential ground that the wage-earners of the country were now divided politically on this question, and therefore the growth of the organization was hindered by the declaration. After an animated discussion a resolution was adopted reaffirming the position of the order in favor of free coinage, but declaring that this action should not be construed as indorsing any political party. The vote in favor of this resolution was 1,935 to 302.

❀

The municipal elections in Massachusetts presented several results of National interest. In Boston the majority in favor of license was reduced. The residence wards had been aroused by the action of the Police Commissioners in issuing licenses within their borders, and at one time threatened to vote almost *en masse* for the complete suppression of the bar-rooms. Governor Wolcott recognized the strength of the sentiment against the policy of the Commission, and issued an order a few days before the election directing that no more licenses should be issued in the residence wards. This interference of the Governor, says the Boston "Transcript," very likely prevented a positive majority against licensed saloons in any part of the city. The time may soon come when the liquor interests will be ready to grant ward option in order to prevent complete prohibition. In the manufacturing city of Haverhill the no-license party was this year victorious. Outside of Boston and Haverhill the gains and losses on the license issue were nearly equal. In the voting for Mayor there were many surprising results. In Worcester, where the Republican majority in November had been about 7,000, a Democratic Mayor was chosen. This, however, was not a triumph for Democracy so much as a triumph for non-partisan voting. The Democratic candidate was the present Mayor, and had had a successful administration. The Republican candidate was a prominent Republican politician, whose partisanship, instead of commending him to the voters, seems to have proven a distinct disadvantage. The result was, therefore, a further evidence that in Massachusetts the divorce of National politics from municipal elections is no longer regarded as a theory to be followed in the future, but a duty to be followed now. The same observation applies to most of the Democratic gains, except in the city of Lynn, where the Democratic and Populist victory was partly due to disappointment over the business situation and resentment of the reductions of wages in Lynn factories.

❀

In New York City the ordinance passed by the Board of Aldermen granting a fuel-gas company the right to lay another "competing" line of gas mains was recalled by the Board before it had been acted upon by the Mayor. The reason assigned for the recall was the prevalence of

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charges that the ordinance had been passed by corrupt means, and that the interests of the city had been betrayed. To our minds, the charges of corruption were brought upon insufficient evidence; but the evidence that the public interests had not been guarded was overwhelming. There was no provision in the ordinance for the sale of the franchise to the highest bidder, none that any considerable part of the city would be supplied with fuel-gas within a decade, and none for the limitation of the franchise so that future generations should get the benefit of future improvements in the production of gas. All these things were brought to the attention of the Mayor at a public hearing, and a veto would surely have followed had not the ordinance been withdrawn before the hearing closed. These points, moreover, were not the only ones brought out. Representatives of the Good Government Clubs, the Social Reform Club, and others pointed out the fact that the rate at which the new company proposed to supply fuel-gas was the same at which smaller American cities were now supplied with gas for lighting as well as fuel. Cleveland, O., and Wheeling, West Va., were already supplied with gas for all purposes at seventy-five cents a thousand, and relief from the exorbitant rate of $1.25 now charged in New York was to be sought by the Cleveland plan of legal reduction of rates or the Wheeling plan of public ownership of gas-works. There was general agreement that the city should not again resort to the discredited method of reducing rates by chartering another company to lay another worse than useless line of mains. The strength of the public sentiment manifested in favor of legislative reduction of unreasonable rates, and still more the strength of public sentiment manifested in favor of public ownership of municipal monopolies, was a most gratifying result of the episode. The study of municipal conditions abroad and at home, which Dr. Shaw's books and the National Municipal League have done so much to foster, is beginning to bear fruit in practical efforts to relieve the people from manifest extortion.

❀

The New York Board of Health has secured an appropriation for the medical inspection of the schools, public and corporate. It is the culmination of long and persistent effort. The purpose of this inspection is to prevent the spread of contagious diseases. The President of the Board wishes the medical inspectors to be appointed in their own districts. Teachers will select each morning such pupils as appear ill, who will pass an examination by the medical inspector. If a contagious disease is suspected, the pupil will be sent home, and the Contagious Disease Bureau of the Board of Health will be communicated with at once. The list of absentees is furnished each day to the medical inspector, who forwards it to the Bureau of Contagious Diseases for comparison. If the absentee's name appears on the list reported to the Bureau, the medical inspector visits the house and determines as to the attendance of the other pupils resident in that house, if the cause of absence is a contagious disease. It is hoped by the President of the Board of Health that some, at least, of the summer corps of physicians will be appointed as inspectors of the new department of the Board. The appointments come under the civil service rules. The statement is made authoritatively that the establishment of public schools increased the contagious diseases among children in England from two to four hundred per cent. The presence in the school buildings of expert medical inspectors will lead to many reforms, the need of which is not now fully recognized—reforms that need public sentiment for their accomplishment. A Superintendent of Public Instruction, addressing an audience on the system of physical culture used in an Eastern city, stated that the work done in that department was nullified to a great degree because the school furniture was not adapted to the needs of the children. He proved the evil effects of imperfect lighting of the schoolroom by the statement that when the eyesight of the pupils in an outlying school building was tested five years ago, it was found that less than five per cent. of the pupils were suffering from defective vision. But soon after this examination large buildings were erected on either side of the school building, shutting out the light from the class-rooms. A recent examination to test the sight of the pupils in that building revealed the fact that over eighty per cent. were suffering from defective vision. Overcrowding, one of the worst evils in the school life of children, must yield when expert medical knowledge is once engaged in the service of the schools. Of the services rendered to the city of New York under reform government none is greater than this last, which aims to prevent disease and the physical degeneration of the children who must be protected by the State, if at all.

❀

The committee of the New York Board of Trade and Transportation, appointed to collect evidence to be used with a view to secure legislative action in the next Legislature regulating the height of buildings, has had a conference with the Health and Fire Departments. The chief of the Fire Department stated that the Department favored eighty-five feet as the maximum height of buildings. The height of fire-proof buildings is not regulated by law, and several reach the height of 300 feet. Office buildings should not exceed twelve stories in height, and should not be erected on a street less than 85 feet wide; commercial buildings should not exceed ten stories or 125 feet, and should not be erected on a street less than 70 feet wide; apartment-houses should not be more than seven stories, on a street not less than 60 feet wide. The President of the Board of Health believes that high buildings seriously affect the health of the city. They shut out sunlight, and thus compel the use of artificial light in the lower stories. In foreign cities the height of the building is regulated by the width of the street. In Vienna the maximum height is 82 feet. There is no doubt that an attempt will be made to regulate the height of buildings to be erected in New York City hereafter, during the next session of the Legislature.

❀

The recent annual report of the Secretary of the National Divorce Reform League—the Rev. S. W. Dike, of Auburndale, Mass.—contains an interesting review of the work of the League during the fifteen years since its formation. During this period the League has learned as well as taught, and the most valuable lesson it has learned has been the wisdom of securing what reforms it could through State legislation instead of concentrating its energies upon a Constitutional amendment which should enable the National Congress to establish—when it would—a uniform law for the entire country. Not only has the League been able to secure a great many satisfactory changes in the various States—getting the support of men who would conscientiously have opposed a Constitutional amendment abridging States' rights—but also it has found that the States themselves are ready to take co-operative action in the direction of uniformity. Twenty-eight States have established commissions on uniformity in marriage and divorce laws, and only one of these States—Pennsylvania—has failed to reappoint its commissioners. According to the report of the National Labor Bureau upon the statistics of divorce—a report, by the way, due to the exertions

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of the League—less than one-tenth of the total number of divorces are secured through the migration of the parties from the State where they originally resided. Uniformity of legislation, therefore, while important, is, nevertheless, a minor part of the problem. Since the League began its work nearly all of the changes in State laws relating to divorce have been in the direction desired by its members. In two or more States each the following examples of improvements are given: the old "omnibus clause," granting divorce on any ground the court might allow, has been repealed; the term of residence before a suit for divorce can be entered has been increased from six months to a year; the rule has been adopted that a petition must go on file four or six months before it is heard; the interposition of a period between the granting of the divorce and its legal effect in permission for remarriage has been made mandatory; a stricter definition of domicile has been given; suits for non-residents, except in carefully defined cases, have been forbidden; the advertisement of the divorce business has been made a misdemeanor; and provisions for personal service of libels have been established. Sometimes one of these slight changes removes nearly all the illegitimate applications from other States. Turning more especially to the legislation of last year, it is encouraging to observe that California makes the formal celebration of marriage obligatory, and that Kentucky has a new statute requiring that when the defendant in a divorce suit fails to appear, the facts alleged and the residence of the parties must be absolutely proven. Altogether the record demonstrates that the public conscience throughout the Nation is being awakened.

A recent article in our columns explained the importance of the new Japanese Ministry in that it marks a new period in the constitutional history of Japan. It embodies a confession, not formal, but none the less real, that the Ministry must be subordinate to the Diet, that it cannot carry its opposition to the will of the lower house beyond a single appeal to the country. This, however, is not the only noteworthy feature of the situation. Until now the Ministry has been controlled by a more or less formal agreement between the two great clans, Satsuma and Choshu, in accordance with which, however greatly the successive Cabinets might differ as to questions of governmental policy, each one must be made up so as to subserve the purpose of these two clans to keep the reins of government firmly in their own hands. It is true, outsiders have not infrequently been admitted to important positions—as, for example, Count Mutsu, the late Minister of Foreign Affairs—but never to such an extent as to weaken the prestige of the representatives of the so-called Sat-Cho interests. That long-standing coalition has at last been broken. There is no Choshu man now in the Government. The two clans have come to the parting of the ways. The Choshu leaders have cast in their lot with the Liberals, who, in spite of their name, constitute the party, not of conservatism, for there is no conservative party worthy of the name, but of moderation. The Satsuma leaders, on the other hand, are looking for the support of the Progressives, the radicals—hardly willing, perhaps, to pay the price, but yet knowing that it must be paid. The ratchet of a well-settled public opinion will prevent any renewal of the old coalition, and no intelligent observer believes that there will ever again be occasion for an outcry against clan government. Another important gain has been made. Hitherto every Ministry has been constituted, in the main, of men who were conspicuous in the great struggle which culminated in the restoration of the imperial rule in 1868. Now, however, the breaking up of the coalition renders it necessary to select the minister of state from outside this relatively narrow circle. This, of course, must give to future Prime Ministers a much freer hand in choosing their associates, and will almost inevitably lead, not merely to the introduction of new men, but of younger men in more thorough sympathy with modern thought and modern methods. This does not necessarily mean that a new stimulus will be given to radicalism; indeed, it is by no means certain that the younger men, when sobered by official responsibility, will not be found more truly conservative than some of the older statesmen have been; but it probably does mean a general improvement in every department of state, partly because of the broader culture of the prospective ministers, and partly because of a far greater amenability on their part to public opinion as expressed in the Diet. The general feeling is that this Ministry will not long be able to maintain itself; but, however this may be, it will have a conspicuous place in the annals of Japan.

Schools in the South

A friend writing from Atlanta, Ga., incloses a clipping from an Atlanta journal on the education of the negro. This article states that during the last twenty years sixteen former slave States have appropriated nearly eighty millions for negro schools; that their policy during the last sixteen years, persistently pursued against great obstacles, shows that the South is irrevocably committed to two propositions: first, the support of negro schools by general taxation; second, the separation of the schools for whites and negroes. The article goes on to affirm that under this policy forty per cent. of illiteracy among the negroes has disappeared; that there are over twenty-seven thousand negro teachers in the Southern States, and their number, as well as the number of negro pupils, is steadily increasing; and that there are in the South one hundred and sixty-two institutions for the secondary and higher education of negroes, including thirty-two colleges. Our correspondent adds:

> "Our section is aroused as to the need of more and better schools. Occasional editorial reference by you to 'the infamous Sheats Bill' makes it clear to us that even you have failed to grasp the real meaning of the contention. Suppose you let us work it out! Our point of view is not the same, and I can imagine the burning denunciation you would shower upon Northern editors if you lived in the midst of a population five-sixths negro, and saw the harm that such utterance caused. We like the negro. Our children prefer a negro to a white comrade, and the feeling is fully reciprocated by the enfranchised race. Trust the solution of the problem to us."

We have repeatedly in these columns emphasized the truth that the South believes in the education of the colored people and has attested its faith by its works. We are glad to give this evidence which our correspondent furnishes of the truth of this declaration so often made by us. Moreover, we are of the opinion that separate schools and separate churches are generally better; that separation is desired at present by both races; and, if this desire were even simply due to race prejudice, it would be necessary to wait until time and patience should eradicate it. We call the Sheats Bill an "infamous" one, not because it provided for separate schools, but because it made it a criminal offense for a white parent who wished to do so to send his child to a negro school, thus requiring him, in case no other provision was made for the education of white children, to leave his child to grow up in ignorance. It is not necessary to enforce the laws of nature by statutory penalties. So long as the State provides adequately separate schools for colored and white pupils, it should

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allow white pupils to enter the colored schools, in the very rare exceptional cases in which they wish to do so.

A Christmas Thought

One of the most beautiful aspects of the first Christmas was its fusion of the human and divine with a completeness which the imagination of man would never have dared to picture. The shining of the star and the song of the angels, with its heavenly benediction, were purely celestial; but the manger in which the child was born and the shepherds who came to visit him were not only of the earth, but illustrated the most obscure and lowly forms of life and social condition. It is an old story that men rejected the Christ because he came in a form so unobtrusive and a garb so humble. Faith was not large enough to accept a messenger thus clothed; imagination was not quick enough to discern beneath the human the divine; and the world has stumbled ever since over this great truth. In its searchings for the coming of the Christ in modern life it has often turned away discouraged and baffled because the signs were not more obvious and intrusive. It has come to speak of Christmas Day as the remembrance of a beautiful dream of the past, and of the song of the angels as the psalm of a great hope rather than a sublime prophecy of that which was to come. Amid the struggles, contentions, and tumults of society peace and good will seem further off than before; and in the revelations of unrighteousness, selfishness, tyranny, and greed the spirit of the Christ seems more remote than ever.

We are in great danger, however, of making the same mistake which the contemporaries of Christ made—the danger of overlooking his presence and of failing to recognize his influence because that presence is not evidenced by more impressive and general conditions, and that influence is not illustrated in more commanding and splendid ways. The signs are not few that, in spite of wars and tumults and the bitterness of strife between men, the world does move toward the reign of peace and good will; and the signs are many, to those who choose to see them, that the Christ who was in Bethlehem, in the lowliest of surroundings and the most unpretentious conditions, is in the world to-day, clad in humility and clothed in the garb of obscurity. Any one who knows a little section of life in any social condition knows those whose whole career is one long, unselfish service; any one who knows life in any section of the tenement-house districts in a great city knows a multitude of beautiful illustrations of self-surrender and self-denial: patient women, untrained, and unconscious of their own usefulness, who are quietly and cheerfully, day by day, living the Christ life; brave men, under all kinds of disabilities, who are uncomplainingly doing their work, bearing their burdens, and sharing whatever strength and joy come to them with those who are in need of these things. The world was never so full of humble, unostentatious, Christian service as to-day. Beneath the uproar of contending principles and the clash of opposing forces, which seem sometimes to fill the whole world with the tumult of their antagonisms, there is another world, full of pain and sorrow and heavy with care, but full also of the sweetness of sacrifice, the joy of surrender, and the peace of unselfishness. In this silent world live and move men and women of all social grades and conditions, with little in common save a beautiful spirit of self-surrender, and that modesty of nature which shrinks from praise because praise seems undeserved. He who looks for the Christ in this world will find him in numberless homes and in countless lives.

The Cuban Question

The Cameron resolution on Cuba has been adopted and referred to the Senate by the Committee on Foreign Affairs. It is in the following words:

"*Resolved*, By the Senate and House of Representatives of the United States of America, in Congress assembled, that the independence of the Republic of Cuba be and the same is hereby acknowledged by the United States of America.

"Section 1. That the United States will use its friendly offices with the Government of Spain to bring to a close the war between Spain and Cuba."

This resolution is supported by a long report giving historical precedents from the action of European nations in recognizing belligerency, if not independence—the two are very different—where a revolution had broken out against an existing government—as in Greece against Turkey, Belgium against the Netherlands, and Hungary against Austria. We have not space to give even an abstract of these precedents, and an abstract would not be very valuable. The careful student of current questions must be referred to the report itself. The news that the Foreign Committee had agreed to report the Cameron resolution produced some political and financial alarm, which is already subsiding. Second thought has suggested that the resolution has still to pass the Senate, to go to the House, to be approved or ignored by the President, and in the latter case to be passed in Congress by a two-thirds vote before it can become a law. Moreover, Secretary Olney has taken the very unusual step of declaring publicly that, in his opinion, such a resolution can "probably be regarded only as an expression of opinion by the eminent gentlemen who vote for it. . . . The power to recognize the so-called Republic of Cuba as an independent State rests exclusively with the Executive. A resolution on the subject by the Senate or by the House, by both bodies or by one, whether concurrent or joint, is inoperative as legislation." This utterance makes it morally certain that, whatever Congress may do, the present Executive will not recognize either the belligerency or the independence of Cuba, unless convinced of the justice and the moral necessity of so doing.

Two questions are raised by the action of the Senate Committee and the declaration of the Secretary of State, which are quite distinct, and must be separately considered: (1) Is it the function of Congress or of the President to recognize the independence of a foreign community which claims a right to such recognition? (2) Do the facts justify the recognition of the Cubans in revolt as an independent nation? We speak on both questions with reserve. Secretary Olney's view that it is for the Executive, not the legislature, to determine when recognition shall be conceded to a nascent nation is supported by some weighty authorities, as, for instance, by Secretary Seward, who wrote in 1864: "The question of recognition of foreign revolutionary or reactionary Governments is one exclusively for the Executive, and cannot be determined internationally by Congressional action." Nevertheless we venture to dissent from Secretary Olney and Secretary Seward. The Constitution sharply discriminates between legislative and executive functions. It appears to us that to determine what communities are nations in such a sense that we will admit them to our fellowship is akin rather to legislative than to executive action; it is forming the judgment of the Nation, not executing that judgment when it has been formed. The Constitution confers the war-making power on Congress. But the recognition of the independence of a community in revolt may easily become a *casus belli*. If the authority

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to confer such recognition rests with the President, on him is practically conferred the power of making war. Finally, for the Nation to leave to one man the final determination of the question as to what communities we will admit to our National fellowship, and what we will exclude, appears to us undemocratic and hazardous. It is true that the Constitution expressly empowers the President "to receive ambassadors and other public ministers," but this is far from being identical with power to determine from what communities we will receive them. It should be added that this question is still an open one, never having been, so far as we know, heretofore an issue in our constitutional history.

Upon the other question, Is it right and wise to recognize the independence of Cuba? it appears to us that precedent and common sense combine to sustain the conservative position of the President. There are no facts, certainly none known to the public, which justify the recognition of Cuban independence. The condition necessary to justify such recognition President Monroe declared very clearly in 1818:

"There is a stage in such (revolutionary) contests when the party struggling for independence has, as I conceive, a right to demand its acknowledgment by neutral parties. . . . It is the stage when the independence is established as a matter of fact, so as to leave the chance of the opposite party to recover their dominion utterly desperate."

The most enthusiastic advocate of the Cuban cause will hardly affirm that the independence of Cuba is so established as to leave the chance of Spain to recover its dominion utterly hopeless. The same principle was reaffirmed in 1836 by Congressional resolution respecting the Texas revolution:

"*Resolved*, That the State of Texas, having established and maintained an independent Government capable of performing those duties, foreign and domestic, which appertain to independent Governments, and it appearing that there is no longer any reasonable prospect of the successful prosecution of the war by Mexico against such State, it is expedient and proper, and in conformity with the laws of nations and the practice of this Government in like cases, that the independent political existence of said State be acknowledged by the Government of the United States."

What American will affirm that the Cubans, who are without a President, a Legislature, a Judiciary, or a capital, have established and maintained an independent Government capable of performing those duties, foreign and domestic, which appertain to independent Governments? The principle thus officially affirmed by our President and our Congress is reaffirmed as a universal principle by that recognized and standard authority, Woolsey's "International Law." The author is speaking of a declaration of independence as distinguished from one of belligerency. After stating that such a declaration by a foreign nation *may* be justified, he adds:

"It is almost needless to say that this rule cannot have its application as long as there is evident doubt whether a Government is a *fact*. If the question is still one of armed strife, as between a colony and a mother country, or between a State and a revolted portion of it, to take the part of the colony or of the revolted territory by recognition is an injury and may be a ground of war, as when Louis XVI. recognized the United States; but every nation must decide for itself whether an independent State be really established. . . . The recognition of the belligerency of the Southern Confederacy, then, by Great Britain in 1861, an example followed by other foreign powers, was justifiable and necessary on their part. But the recognition of its independence proposed by France was at no time justifiable. For the attempt to put down the rebellion at no time ceased. The success of the South was at no time more than a possibility."

According to this standard American authority, recognition of the independence of Cuba at this time might legitimately be regarded by Spain as a ground of war. If we are to have war with Spain, let us at least see to it that our cause is just, and founded upon truth. The Cameron resolution is founded on a falsehood; the Cubans are not independent, and we know that they are not; they have not established and maintained an independent government, and we know that they have not; the question is still one of armed strife between a State and a revolted portion of it, and we know that to be the fact. If the time ever comes when it is our duty to interfere in order to prevent the continuation of a useless and devastating war, let us do so on the ground of humanity, and be ready to enforce, if need be, our strong protest with a strong arm. The President's policy, as disclosed in his message, is at once more honest, more courageous, and more conservative than that embodied in the Cameron resolution.

Premature Judgments

The tendency to take depressing views of things is always specially noticeable in comments on existing conditions in the arts. We are always hearing of the good old days and the bad new times. Now, as a matter of fact, so far as the general conditions of human life are concerned, there never were any good old times; the image of a golden past is a mirage on a receding horizon. In this comprehensive sense men have never yet known the general repose, leisure, and content which people have in mind when they talk of good times; and these conditions will never be secured until men are far more honest, unselfish, and intelligent than they are to-day. Along special lines of activity there are, however, periods so full of interest, vitality, and fertility that they stand in striking contrast with other periods of languor and barrenness; and there is a certain justification in speaking of these great productive epochs with regret and longing. One would like to live when the tides of power are at the flood; when feeling is deep and active, the imagination audacious and creative, hope high, and energy irrepressible. But when the reaction comes, as it must come, it does not necessarily mean retrogression and decline; it more often means pause and rest. New forces are at work as great as those which have stirred all hearts and minds, but they need time for co-ordination before they are ready for expression. There is a winter after and before every summer; it was once the fashion to speak of it as dead, but we now know that it is intensely alive; that the work of the succeeding season is being pushed forward in those bleak and bitter months. The vital process always goes on; there are moments when it seems to be arrested, but if we would look deeper we should discover the sap flowing in the roots while the boughs are bare.

In nothing is the failure of the mind to realize its own limitations more marked than in its constant attempt to sum up results in the very middle of the process, to pass judgment on a vast movement when it is still too early even to determine its direction. To make exact observations, to collect and arrange facts, even to give form to impressions, are normal and wise forms of activity; but to attempt to characterize finally that which is only imperfectly revealed is not only futile, but betrays an ignorance which the race ought by this time to have left behind with its fetishes and totems. But patience is one of the hardest lessons set for our learning, and distrust of our own powers does not come to us by nature. We are not willing to wait and learn; we are always eager to pass judgment. The history of every science is largely the story, not only of our toil and suffering, but also of our conceit. We expect God to give an account of himself at every turn; and if we do not approve of what seems to be the tendency of things at the moment, we are swift to cry out that we have fallen upon

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evil times, that God has ceased to reveal himself in human history, and that society is going to destruction.

When the theory of development was propounded, a large majority of religious people did not wait to study the facts, to find out what was really involved, to get at the significance of the new thought which is as old as philosophy or poetry; they jumped to the conclusion that it was atheistic, and they filled the world with lamentations over the decay of faith and the triumph of materialism. They spoke in their ignorance, and by that ignorance they stand convicted to-day of failing to recognize the full dawning on the human mind of one of those great thoughts which mark the lines of the creative energy and witness in a new and splendid way to the presence of God in his world. These excellent people, with the best intentions, were fighting against the coming of the very light for which they were praying in their hearts. Ten years ago a young minister stood modestly but firmly before a council called to ordain him, assailed by criticism, in an atmosphere of bitter antagonism, condemned for what his critics ignorantly called his heterodoxy. A decade has passed, and that courageous and able thinker has become the foremost defender of fundamental orthodoxy in New England; a man who has already given assurance of the possession of philosophic and theologic power of a high order, and who is likely to leave a permanent impress on the religious thought of the country.

Perhaps the most striking illustration of this tendency to pass judgment on movements which are only half understood which the present time affords is the often repeated attempt to sum up and make a final appraisement of modern democracy—that world-wide movement in which all contemporary civilized peoples are involved, and which is swiftly revolutionizing the political and social organization of society. We are in the very heart of this colossal stir and change, the extent and radical character of which we are just beginning to understand, and yet there are hosts of people who are already applying their little measuring-rods to it and declaring that it is wholly good or wholly bad. On the one hand are the flamboyant optimists who see in the very movement the great end towards which all things have moved from the beginning; forgetting that, at the best, political and social organizations are only means to ends which are neither political nor social, but moral and spiritual. On the other hand are the reactionaries, the pessimists, and the sentimentalists who sing the swan-song of a dying order and tell us that society is going over Niagara, that the whole world is being vulgarized, that the arts, the courtesies, the finer qualities of mind and manner, are perishing. Year after year direful predictions with regard to the fate of this country have come from sad-hearted European critics, and year after year these depressing predictions have been falsified. We have not gone to the bad, and there is very little probability that we shall go to the bad. On the other hand, it must also be said that we have fallen far below the greatness of our opportunities, and have failed so far to justify the hopes of those who believed that popular government necessarily meant honest, efficient, progressive, and noble-minded government.

It is wise to point out dangers, to note signs of progress, from time to time; but it is idle to attempt to sum up and pass judgment upon the democratic movement at this stage of its development; it may be possible to sum up its total results three centuries hence; it is impossible to sum them up to-day. No man knows what they are. It is our work to observe, to study, to act in accordance with the eternal laws; it is not ours to sit in judgment on matters which we do not understand. The judgments of men on movements which are not as yet half revealed to them afford material for the satirist, but not for the optimist. There is good hope, however, that as we grow more intelligent we shall grow more modest and patient; we shall cease asking God to give an account of himself at the end of every decade.

Christian Socialism

The question whether the term Christian Socialism is not a contradiction in terms, which a correspondent discusses in another column, is a question of *words*, not of *ideas*. James Russell Lowell defines Socialism as "co-operation and community of interests; sympathy; the giving to the hands, not so large a share as to the brain, but a larger share than hitherto, in the wealth they must combine to produce." If that is a true definition, then all Socialism is Christian. Professor Flint defines socialism as "any theory of social organization which sacrifices the legitimate liberty of individuals to the will or interests of the community." If that is a true definition, no Socialism is Christian. We define Socialism as "any system which assumes that the present evils in society are due, in whole or in part, to social malorganization, and which proposes as a remedy, in whole or in part, a reorganization of society." If that definition is true, some forms of Socialism are Christian and some are not. In any case, it is not worth while to spend much time in discussing the mere meaning of the word. Moral reformers should leave words to lexicographers, and devote their energies to the discussion of principles.

The Outlook Vacation Fund

The generous gift of one thousand dollars announced in last week's issue of The Outlook makes it possible to engage trained nurses' services for one year for the working-girls of New York. This may seem a small matter to some—one nurse to over two hundred thousand girls, to probably over one hundred thousand families; but it is the first step toward meeting a great need in the city of New York. There have been nurses for the sick poor, but no nurse working directly under the Working-Girls' Vacation Society, whose end and aim is to bring every influence to bear on the life of every working-girl in New York that will increase her wage-earning powers, reduce the influences that make her carry unnecessary burdens. In order to try this experiment with all the conditions in its favor, the interest and services of the Trained Nurses' Settlement, of which Miss Lillian D. Wald is head resident, have been secured. The professional side of the work is under Miss Wald's control. As has been stated before, the services of the nurse will be paid for at a nominal sum when the girl is in a position to pay for them. The trained nurse's service will be used to prevent loss of wages to the girl when sickness is in the home. That is, the girl will not be compelled to give up her wages to care for the sick one in her family, thus doubling her own burden. Of the blessing the trained nurse will be to the sick we need not speak. The nurse will leave behind her an educational influence that will, when the intelligence of the home can grasp it, change its standards of life.

Three girls are now at the Loomis Sanitarium. The readers of The Outlook are meeting the new opportunities that have been revealed to them. The limit of these opportunities is the limit of the income to this Fund.

THE VACATION FUND

Previously acknowledged	$1,034 78
E. H. A., Brooklyn, N. Y.	5 00
J. O., Middleboro', Mass.	5 00
Mrs. C. E. P.	1 00
J. F. T., New York, N. Y.	20 00
A. L. M., Brooklyn, N. Y.	10 00
R. F. M., Cambridge, Mass.	1 00
G. B. H., Baltimore, Md.	5 00
Total	$1,081 78

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The Religious Outlook in France

By Paul Sabatier[1]

A TOUT seigneur tout honneur, says our proverb, and I propose to show first the outlook in the Roman Catholic Church, the Church of the immense majority of the French. However, I cannot begin without chronicling a Protestant event which is making a date in our history.

Your readers doubtless know that when, in 1802, Napoleon I. concluded his famous Concordat with the Roman Church, he took up an analogous position towards other forms of worship, and, in the name of the State, recognized the Reformed and the Lutheran Churches.

One easily comprehends how powerfully this measure might contribute to religious pacification, but, on the other hand, it is clear that by it the churches lost a part of their liberty of action. Some of the pastors of 1802, who had lived when it was a crime punishable by law to hold meetings in the desert, forgot their mission a little in the joy at taking rank in official ceremonies, and acted more as functionaries of the Government than as servants of the Church.

From 1802 to 1872, despite many feeble desires of reaction, no one of the successive governments in our country dared to reconsider that which was done by Napoleon I.; but neither did any consent to give to Protestantism its essential vital organs—namely, its provincial and general synods (I speak here only of the Reformed Church, to which four-fifths of the Protestant population of France belong).

In 1872, on the morrow of our national disasters, it seemed as if the Protestant Church were about to reconquer its autonomy. The Government authorized the convocation of a General Synod, which met at Paris. The result of that sitting was deplorable. The two tendencies in the Church—the orthodox and the liberal—clashed. The orthodox people (the Right), being slightly in the majority, sought to impose a Confession of Faith on their brethren of the Left. The latter revolted noisily, not so much because of the doctrines put forth in the Confession of Faith as because the others sought to impose them. This Synod, which ought to have given again to the entire Protestant family its center and its unity, seemed instead to have crystallized the division. The orthodox party organized itself as if it alone were the entire Church; the liberal party did the same; and some chagrined souls prophesied that the separation was definitive and irremediable. But out of the excess of evil God brought good. On both sides there has been weakening and lessening; the orthodox soon finding that the house they had built was doubtless quieter after the departure of the turbulent liberals (who were wont to receive compromising visits and to dress unecclesiastically); but, on the other hand, the house had become dull; one saw mature men stray away more and more in paths where they would meet the scapegrace children of liberalism. The latter, on their side, grew to manhood, and remembered with a tear of regret those who had once scourged them. I ignore—or rather I choose to ignore—the question whether, from a dogmatic point of view, the Synod of 1872 was justified: from a heart-point of view it was not. The heart finally triumphed.

In June, 1895, the General Assembly of Delegates of the Liberal Reformed Churches invited the Right (the orthodox) to fraternal conferences. In November the Assembly of the Orthodox accepted the invitation, and it was decided that the reunions should take place in November, 1896, at Lyons. They have just occurred, and the result has surpassed the expectations of the most optimistic.

At this time I will not enter into the detail of the resolutions adopted. I want only to indicate the enthusiasm manifested. All the decisions were unanimously adopted. There were about two hundred and eight delegates.

This is a great event. We should deceive ourselves if we thought it the end of a mere family quarrel; in reality this reunion of two tendencies proves that French Protestantism is at last rescued and reconquered.

The persecutions before 1789, the imperial protection, the mischiefs of the succeeding governments, had ended by taking from our Church a part of her vigor. Happy to have something like liberty, she had not dared proudly to unfurl the Gospel banner. That which thrilled all hearts at Lyons is the fact that henceforth we shall have the consciousness of moral growth and force; the grain of mustard-seed has entered upon its future and the duties devolving upon it.

The outlook for Catholicism in France has been, indeed, completely modified in these latter days. During twenty years (1870–1890) it might have been thought that there was a duel to the death between the Roman Church and the new government which France had given herself. All the pulpits of our country, from the greatest to the smallest, were transformed into political tribunes, from which only maledictions and slanders of the government, and appeals to revolt, were heard.

The word Catholic was in that period a synonym of Royalist. Most priests considered the introduction of the tricolored flag as profanation. When the 14th of July was declared a national holiday, a vast number of official reports were made concerning priests who had locked their churches rather than permit the municipalities to decorate the church clock-tower with the national flag on the national *fête*.

Matters were in this condition when, in 1891, the Republic crushed the famous Boulanger conspiracy, a conspiracy countenanced by the clergy and by all the discontented. The result proved that the Republic was well and duly seated, and that those who sought to overthrow it would only lose their time.

Fancy the astonishment of France when the Pope instructed the episcopate that henceforth it would be forbidden to combat the form of government. Both clergy and people saw in this an invitation to give their adhesion to the Republic.

This brusque change, and the unanimity with which the bishops of France conformed to the instructions of Rome—did not these things throw a notable light on the state of Catholicism? Here were a hundred bishops and thousands of priests, a part of whose life had been devoted to fight the Government. Suddenly it pleased the Roman pontiff to make a sharp turn, and immediately these men did the same; they caused the Marseillaise to be played, and flung out the national banner alongside the pontifical, aye, even in the sanctuaries! One must be a Catholic to understand how conscience permitted in 1890 that which it had forbidden in 1889.

Catholic apologists are always repeating that the papal infallibility proclaimed by the last Council has only to do with dogma and *morale;* here, however, it had to do with neither one nor the other, but solely with a question of politics. Surely the unanimity with which the Catholic clergy attacked the Republic was not more troubling or dangerous than the unanimity with which it accepted the Republic. Its resistance, like its submission, was the obedience to an order from outside.

But why do people persist in saying that the Papacy has changed its attitude because, after indirectly aiding Boulanger's abominable venture, it now comes rallying to the Republic? The reply is simple. For twenty-six years Rome has been the capital of Italy. Except certain sacristy-rats, there is not an intelligent Italian who would go back to the old order of things. The question has been settled by the will of the valiant Italian people, too little known, alas! in Europe and elsewhere. During the years which the future Leo XIII. passed at the head of the diocese of Perugia, he came into contact with a people the most Catholic of

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any in Italy, yet could assure himself that, despite their religious submission to the Apostolic See, they would never dream of restoring its temporal power. Nevertheless, in Vatican circles the question which takes precedence of all others is that of the possession of Rome. To prevent Italy's enjoying her conquest in peace, the Vatican would employ the most Macchiavellian proceedings; it would ally itself with the Turk if the Turk would only disturb the new kingdom.

In lending his support to the Government of the French Republic, the Pope forced that Government towards a certain reserve. A dispossessed sovereign, he appealed to those chivalrous sentiments which rise so easily in our land. Then the Vatican press turned towards Italy, and made much of the manifestations of those sentiments. All that the French said about a venerable ruler is worth much to the Roman pontiff, whoever he may be; the clericals try to fancy that the French have said these things to a temporal sovereign. By the thousand methods by which the priests mold public opinion, Catholic Italy has been almost persuaded that France frowns on the occupation of Rome.

What shall we say of this policy of a child of Italy? Every year, when the anniversary of his coronation returns, he is carried in triumph through the crowd of invited guests filling his palace, and when he appears in his glory, an immense cry rises, "Long live the pope-king! Down with Italy!" I was present in 1895, and I saw two foreign cardinals marching at the head of the procession, and trembling with cold, perhaps, but I prefer to believe with shame, on account of the cries of hate against a country which is, nevertheless, that of poor Joachim Pecci.

It is, then, an alliance against his country which the Pope would conclude with France. Is it necessary for me to add that it will fail?

Simple and good people, who believed that the adhesion of the Catholic clergy to the Republic was sincere, are already edified. The clergy may cry, "Long live the Republic!" but they add to themselves, "On condition that it becomes clerical."

For a long time the clerical newspapers have been loudly demanding the protection of the Common Law. With this platform they have had a certain success with the liberals who are numerous in all political camps. Here is Catholic France called to Rheims by Cardinal Langénieux to celebrate the centenary of Clovis's baptism. Throughout long weeks pious lay-folk, high and low clergy, monks of all colors, and Christian Socialists have held solemn services which throw a singular light on the state of the Catholic party. Now, the conclusion which we must draw from these manifestations is that, if these people would use the Republic for their profit, there is nothing but to bid good-by to our most elementary liberties. For it has been already declared that the Catholic Apostolic and Roman Church is not an ordinary society, because God has confided to it his storehouse of religious, moral, and political truths. It must therefore be treated befittingly. In a well-organized State it has a right not only to liberty, but also to privilege. Its teaching, its worship, its processions, and all its manifestations ought to be protected at need by the secular arm. Thus it is that, in the year of grace 1896, in our beautiful land of France, the clergy long for the return of the Inquisition and of material coercion in matters of faith. The frankness of the delegates at Rheims commands our gratitude. Their words have been heard, and the lesson will be of profit to an immense number of Frenchmen, who, without finding that everything has been perfect since 1789, are not yet weary of liberty.

May this lesson serve to warn others also. The American prelates whom I had the honor to see at Rome resembled those of the Papal court hardly more than in costume. Their carriage, their eyes, were different; their hearts, their consciences, their wills, had not struggled through the same paths. I shall always remember the long conversation which I had with one of them. He had taken hold of my arm, which he pressed almost with violence, and, measuring his parlor with great strides, repeated in his stranger-Italian: "*Lei non si può immaginare quanto quei cardinali sono cretini*" (You can't imagine how many cardinals are idiots), and he narrated all the secular abuses of which the Court of Rome is still the dwelling-place, in spite of the measures of Leo XIII. He told me of the odyssey of a northern bishop, who had come to pay his visit *ad limina*, waiting for eighteen days in antechambers without being able to be received by the Holy Father. At last a pitying diplomat (who also told me about this) advised him to buy three tobacco-boxes, one of gold and two of silver, and to leave them *forgetfully* on the chimney-pieces of Monsignor X, of Monsignor Y, and of Monsignor Z. It was so done, and the day after the bishop prostrated himself at the feet of the Sovereign Pontiff.

Another time I will speak to you about the interior situation of Catholicism. The picture will be almost luminous, for there are admirable characters among our French clergy; and later I will discuss the Protestants and the new life which seems to animate our churches.

Children as Educators

By Louise B. Parsons

The greatest of all teachers began his life-work and ministry on this earth as a little child; and this thought should invest childhood for us with special interest and importance.

From the picture of the manger at Bethlehem do we not turn our eyes with new reverence to the cradle in our home to-day, and realize that the mission of its little occupant is, from the beginning, to minister, no less than to be ministered unto?

In our natural and absorbing consideration of the child as learner, have we not sometimes failed to appreciate the position it so unconsciously assumes as teacher?

If we cannot from the "mouth of babes" gain daily inspiration for our help and comfort, we surely need to learn anew the teaching of the Master when, as an object-lesson for his followers, he "called a little child unto him, and set him in the midst of them."

Is it not true that from the first moment the baby lips answeringly smile into the face bending over it, the positive influence of the little one begins?

For its sweet sake the voice more gentle grows, and the frown or impatient word becomes less frequent. Who teaches that unintelligible language in which even the most sensible person indulges at times, for the seeming purpose of getting into closer sympathy with the little mind just awakening to the fact of speech-sounds?

As the little one progresses on its wonderful journey of discovery, how it calls our attention anew to things almost forgotten or unheeded in the hurry of every-day life! Through those keener eyes and ears we are enabled to discover new beauty in the humblest things that grow, and to hear sweeter music in nature's varied song, until we one day awaken to the important fact that the education going on is not one-sided, after all, but that we, too, are learners. From the little child's faith in the reality of things unseen, how are we rebuked again and again, while we resolve anew to follow its gentle leading!

When we witness the swift repentance which often follows wrong-doing in a child, who hastens to ask for forgiveness, are we not made ashamed of the indifference toward our own sin, which sometimes permits repentance to be long delayed, if indeed it be felt at all?

What a lesson of kindness may we learn from many a carefully nurtured child whose spirit of true friendliness sees in even the most forlorn and poorly clad of human beings a brother!

While we consider the present advantages of early school life over our own, and regret having been deprived of much that would have made childhood for us more happy and interesting, as well as a foundation for a broader and richer mature life, we may obtain comfort from the thought that it is possible constantly to learn something from little John or Mary, if we are willing to

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walk along hand in hand with them the pleasant paths their eager feet are treading every day.

Except we "become as little children" we are in danger of losing much in this life, as well as in the life to come.

These little men and women are capable of giving a variety of information in an intelligent, interesting way, and are proud and grateful for the privilege of so doing.

It is even in order to accept intelligent criticism from them if it be courteously given, and there are parents who encourage this practice as a means of mutual improvement.

A certain small boy, who gravely rebuked his mother for indulging in a mild bit of slang, which she had almost unconsciously caught from him, upon being reminded of that fact, convincingly answered, "But my mamma is a lady, and should be perfect." Is it to be supposed for a moment that this mother did not profit for all time by that one lesson? It was the same little boy whose keen sense of justice caused him to say, when his mother remorsefully declared herself at fault for impatiently chiding him for some slight offense, thereby arousing an outburst of temper, "We were both naughty, mamma." As that mother felt the clinging arms about her neck, and the tender kiss upon her cheek, did she not, with a still deeper sense of regret, see in herself the chief offender?

For the parent who will listen, the every-day table-talk of the average boy and girl will furnish any amount of instructive entertainment, and the variety of subjects brought up for discussion proves that the education they are receiving tends toward the development of a well-rounded character.

Have we forgotten some fact in history, or a particular date, we need not search for it in books. These children of ours have always a reason for things, if one exists; and that leads to the inquiry if it would not always be well, as far as possible, to give them our reasons for forbidding certain things which may be harmful. From principle or prejudice, many parents refuse to do this, as they expect implicit obedience without questioning. There are, of course, many times when this must be insisted upon; but does it not help a child to use his reasoning powers concerning matters of right and wrong to explain the advantage of following one course and avoiding another? If parents always insist upon a polite request from children for any favor, should they not also exact from themselves the same courteous treatment? Yet there are parents, otherwise intelligent, who order their children about as if they were little unfeeling animals, to be kept in subjection and governed by authority rather than love.

The natural longing of a child to realize in a parent its ideal of all that is true and good is sometimes startling in its intensity. The little fellow, of whom we have read, who stoutly declared in the presence of his playmates that what his mother said was so, even if it were not so, only expressed in his childish way that absolute confidence and belief which every child desires to feel toward its parents. The sense of cruel disappointment which is suffered when first that confidence is shaken is pitiable in the extreme, and the pathetic attempts to still retain an unvarying belief in and respect for that parent are enough to bring about the most humble repentance in one who is not hopelessly selfish and blind. O that we might have eyes to see and hearts to understand! In order to at all keep pace with the mind of a child in these progressive days, one surely cannot rest upon past attainments, but must be ever on the alert, "still pursuing, still achieving."

Emil Frommel

By Mary G. Stuckenberg

One of Germany's great men has lately passed away, her most beloved minister of the Gospel, who will be deeply mourned in the royal palace and also among military and business circles, but especially among the sad and heavy-laden poor. Emil Frommel, who had long been pastor of the Garrison Church in Berlin, and the favorite court preacher of both the old and the young Emperor William, retired from the ministry some eighteen months ago, at the imperial request, to undertake the charge of the young royal princes in his own new home at Plön. A friend in Germany writes: "All Berlin was deeply agitated at the news of his death. The Empress cannot console herself for the loss to her boys. Really, it is comforting to see now how he was beloved. The funeral services were beautiful—so simple, so unique; no discourse. Hans Kessler [his son-in-law, court preacher in Potsdam] read the portions of Scripture he loved the best, which he had himself desired should be read. The Dom choir sang. There were no flowers. He had requested that all the money that would have been spent for flowers should be given to the poor. The Empress has been lovely, so full of thoughtful kindness for all. She was the first to go from Plön to Frommel's young daughter at Potsdam and comfort her like a mother."

The old man exercised a singular fascination over men. He fired the soldiers' hearts in camp and on the battle-field, and military audiences crowded the Garrison Church. Neither hereditary nor military rank deterred him from faithful rebuke of their sins. Having learned that a set of officers had begun regular gambling at the house of one of their number, he made a call there late one night. The servant who waited at the door was at a loss what to do with the Pastor. Brushing past the frightened man, Dr. Frommel strode towards the room from which there came the sounds of revelry. Throwing suddenly the door wide open, there he saw a table surrounded by a brilliant company of officers engaged with wine and their cards. Without other greeting, he stepped to the table and said: "Gentlemen, I have heard of the gambling here. I have not come to preach to you of its sin, and the misery it brings. If your eyes do not behold the wrong, and your hearts have not been softened by the ruin it has caused, my words will not avail." He laid his hand upon the pile of gold. "Here, I take this with me; I will spend it for the poor;" and he vanished as he came. But his brave faithfulness aroused admiration in this circle. They gave up gambling, and sought his friendship.

Returning about midnight in a cab from a visit to a poor man who was sick in his cellar home, he was about to pay his fare, when the cabman said, "Beg your pardon, mister, I have been wondering all the way home where I have heard your voice before. May I ask you who you are?" "My name is Frommel." "That's it! I thought so! I used to hear you in camp when we were soldiers on the Rhine. I was in the campaign against France. It does me good to see you." Frommel shook his hand, and pressed some money into it. "No, indeed," said the cabman; "no money from you! Why, you wouldn't rob me of this pleasure!" "But, dear fellow," remonstrated Frommel, "hauling for pleasure won't pay your rent." "No," said the man; "I guess I get as much out of it as you do from such a visit as you have made to-night." Frommel did much calling late in the evening to find workpeople at home. Some of his popular books he wrote after coming in late in the evening, finishing one at a sitting.

Berlin contains thousands of cabmen. Mrs. Davies, a remarkable woman, conducts evangelistic work among twelve hundred cabmen's families. It has been his custom for many years to address an assembly of these cabmen and their wives once every quarter, filling one of the largest churches. The old man, so beautiful with his silvery flowing hair, so full of movement, life, and sparkle, would have been beloved in any audience, but here he who had so often brought joy to their poor homes—here he was idolized. The men and their wives would come to these meetings expecting to be catechised on the result of the last three months' study on some assigned Scripture topic, and Dr. Frommel made the people talk nearly as much as he talked himself. It was inimitable, the way he would bring out the entire list of the Bible verses suggested by the topic, by leading up the people's expectation towards one after another, suggesting it, illustrating it, beginning to quote it; then he would be interrupted by the audience, by this time sure of the verse, who would finish the quotation. His gift of repartee and humor, as well as his great

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earnestness, could extricate him from confusion, if now and then a mistake would arise.

The old Emperer cherished Frommel, and insisted on having him as companion on those long trips to use the waters of Gastein. Loyal as he was, these tours were sometimes a cross to the preacher. He seemed really to love his work among the lowly best. Once, when he was preaching, the Emperor called to him, "Say that over again, dear Frommel." "Tell me," he afterwards inquired, "where did you get that gift for description?" "My father, your Majesty, was an artist. He could illustrate and engrave with pencil and brush. He taught me how to make pictures, but I have to do it in words."

He loved children, and published several stories popular among them. Great numbers of young men were regularly attracted to his house on Sunday evenings after early service. The Empress has always sought and followed his counsel in training her boys, and in the selection of their tutors. When, finally, his entire services had been secured for the princes, it is little wonder that a woman who takes her motherhood so seriously as the Empress of Germany should mourn Frommel's death as an irreparable loss.

The Gospel Doctrine of Sacrifice[1]

By Lyman Abbott

And Abraham said, My son, God will provide himself a lamb for a burnt offering.—Genesis xxii., 8.

These words constitute one of those unconscious prophecies which are so characteristic of the Old Testament. Abraham was wiser than he knew, and foreshadowed a spiritual revolution greater than all political revolutions, greater than all ecclesiastical revolutions—the change from the pagan to the Christian conception of sacrifice, still incomplete in the minds of many Christians. The pagan conception of sacrifice is a sacrifice offered by man for God; the Christian conception of sacrifice is a sacrifice offered by God for man. The one represents sacrifice as something done by or for man to appease God's wrath and arouse his pity; the other represents sacrifice as something done by God's love to win man's penitence and to secure man's purity. These two conceptions of sacrifice are in sharp antithesis; they cannot be reconciled. I wish to put that antithesis before you this morning sharply, and trace rapidly the history of the transition.

The pagan sacrifices were sacrifices offered by men who were, or thought themselves, sorry for their sins, or at least afraid of the threatened consequences of their sins, or afraid of the wrath of the gods due to some unknown cause; or they were offerings of gifts to make the gods favorable to them, either generally, or favorable to some special enterprise. This was always and everywhere the conception of pagan sacrifices—a sacrifice offered by man either to propitiate and appease the wrath of angry gods, or to win the favor and support of reluctant ones. The sacrifice, therefore, was obligatory. The man must offer it on peril of his enterprise, his success, perhaps on peril of his life. The nature of the gods was such as to require it; and if this sacrifice were lacking, then the wrath of the gods would burn in unquenchable flame against them. These sacrifices, therefore, were measured by their costliness. Men offered hecatombs. Hundreds of bulls were offered at one time; sometimes thousands. It was not enough to offer bulls; men offered human life—captives taken in war, slaves; nay! fathers and mothers sacrificed their children, because the dearest thing man had was not too dear for man to offer to assuage the wrath of angry gods or to win the favor of reluctant ones.

This was Abraham's thought when he went up to Mount Moriah to offer his own son. By giving his son a sacrifice to Jehovah he would appease Jehovah's wrath, or would still further win Jehovah's favor. And God interposed to teach him that no such sacrifice was needed—nay, that no such sacrifice was permissible. The story from which our text is taken is not of the sacrifice but of the salvation of Isaac. In this intervention human sacrifice was brought to an end for Israel. It died, so far as the Jewish nation was concerned, before the Jewish nation was really born.

Before Moses, sacrifice was well-nigh universal. Many persons have the impression that Moses not only commanded sacrifice, but that it originated with him. No! sacrifice was the universal method of worship throughout the world. Its origin is pagan, not Jewish. It antedates Judaism. And when the great prophet of Israel apppeared, in the first teaching which he gave mankind nothing whatever was said about sacrifice. His first teaching is contained in what is known as the Book of the Covenant,[1] in which the laws of righteousness are defined in the Ten Commandments, and applied to some details of that primitive nomadic life, but nothing is said about any duty of sacrifice. Men are to satisfy God by doing right. But it very soon appears that this does not satisfy men. They will go on sacrificing. And so either Moses, or some later reformer moved with the spirit of Moses, makes some provisions for sacrifice; but in these very provisions he strikes at the root of pagan sacrifices. Pagan sacrifices were obligatory. In the very beginning of the Levitical code (for the Book of Leviticus is the book of priestly canons) appears this fundamental requirement:

> If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: *he shall offer it of his own voluntary will.*

That is the foundation of the Levitical code. No man shall be put under compulsion; he shall not be required; there shall be no bribe to induce him; there shall be no force to compel him; he shall offer it of his own voluntary will. If it is the best way he knows how to express the sentiment of his heart, he may express it in that way. And the law goes on to say this further: The offer of that sacrifice does not depend on the value of the thing sacrificed. It shall not be hundreds of bulls and bullocks; it may be a bullock, or a lamb, or a pair of pigeons. The value of the thing offered makes no difference in the acceptability of the offering. The least is just as valuable as the greater. The worshiper must not offer to Jehovah what no one else will take, because that is not a true offering, not a real expression. But the offering of the poorest counts for as much as the offering of the wealthiest. The offering must be voluntary, and its value depends entirely upon the spirit in which it is offered and on nothing else. The law further made sacrificing difficult, for sacrifices were allowed to be offered only in Jerusalem. That provision made it clear that sacrifice was not the essence of religion or even of worship, since exiled Jews could not sacrifice. Pagans offered their sacrifices everywhere, on every high hill and under every green tree. But this Levitical code said Israel shall not do so. That is based on the idea that sacrifice is necessary, that one cannot have favor with God unless he offers sacrifice, and that idea was by every method discouraged and denied. Nevertheless, there grew up a great sacrificial system at Jerusalem. It was made obligatory. The wrath of God was threatened on men who did not offer sacrifices. But this was not permitted without protest. Prophet after prophet denounced this pagan conception, declaring in most explicit terms and in most eloquent language that sacrifice was not essential.

> I will not reprove thee for thy sacrifices;
> And thy burnt offerings are continually before me.
> I will take no bullock out of thy house,
> Nor he-goats out of thy folds.
> For every beast of the forest is mine,
> And the cattle upon a thousand hills.
> I know all the fowls of the mountains:
> And the wild beasts of the field are mine.
> If I were hungry, I would not tell thee:
> For the world is mine, and the fulness thereof.
> Will I eat the flesh of bulls,
> Or drink the blood of goats?

[1] A sermon preached at Plymouth Church, Brooklyn, N. Y. Compare letter by the Rev. J. A. Annin in The Outlook for 14 November, p. 880, and editorial thereon, of which this sermon is an amplification. It is printed by request. Reported stenographically by Henry Winans, and revised by the author.

[1] Even those scholars who think that the whole Pentateuch was written by Moses agree that the Book of the Covenant was the first written.

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Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.

That is in the fiftieth Psalm. Look at the fifty-first:

For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

And the significance of this emphatic declaration is not lessened by the fact that, even in that early age of the world, the hymn-tinker was at work, and added to the Psalm, subsequently, in the interest of ecclesiasticism, the lines:

Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

The same protest against the sacrificial system as a required ritual is to be found in almost every one of the prophets. An illustration from Micah must suffice as an example:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Strange questions, these? All Paganism said, Yes, give the thousands of rams, give the fruit of your body, give yourself for the sin of your soul; you must do it; if you do not do it, you must meet the wrath of the angry gods. But the prophet said, No! What doth the Lord require of me? Sacrifice? No! What doth the Lord require of me?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

When we get to the time of the Exile, there arises a prophet who begins to get a conception—so far as I can see in my Bible reading he is the first one who begins to get a clear conception—of the divine function and nature of sacrifice. He says God will send a Messiah into the world, and this Messiah will be the suffering servant of Jehovah. God will provide for himself a Lamb for the burnt offering; and on *Him* shall be laid the iniquities of the people, by *His* stripes we shall be healed, through *His* ministry we shall be brought into reconciliation with God. But this truth is only very dimly shadowed forth in a chapter that still seems strange and enigmatical.[1] The first prophet that clearly perceives that God, not man, provides the sacrifice is the prophet who bridges the chasm between the Old Testament and the New—John the Baptist. He looks upon Christ, and he says to his disciples, Behold the Lamb of God that taketh away the sin of the world! What does Lamb of God mean? It means Lamb proceeding from God. Nothing else. All the lambs of paganism had proceeded from man to God. All the lambs of Judaism had proceeded from man to God. John says, Look, here is the Lamb that proceeds from God to man—that is what taketh away the sin of the world. It is not sacrifice by man to appease God's wrath, it is sacrifice by God to heal man's sin.

Christ comes to a nation surfeited with sacrifice; whose temple runs red with the blood of victims; a nation imbued with the notion that sacrifice is somehow essential to reconcile God and man. He never offers a sacrifice himself—at least is never reported to have done so; he never calls on the priests to offer one for him; and he never suggests to any sinner to offer a sacrifice as a condition of forgiveness. When a leper comes to be healed, he tells the leper to go to the temple and offer a sacrifice, because the leper was required to get his certificate from the health authorities that he was healed—and the priests were the health authorities; but not once, when a penitent bows his head before him, does Christ say, Offer a sacrifice to appease the wrath of God—not once; he simply says, Go in peace, and sin no more. He simply disregards the whole sacrificial system. And yet no teacher in Old Testament times, no lawgiver, no reformer, no prophet, lays so much stress upon sacrifice as does Christ; but it is always in this spirit: I am the sacrifice, come in order that I may fulfill the prophecy; on me shall the sin be laid; I will give myself a ransom in place of the many who have been trying to offer ransoms. The Son of Man, the Messiah whom God has sent into the world, he must suffer and die, because in him God has provided the sacrifice. The Christ is the Lamb slain from the foundation of the world. Man does not provide a sacrifice for God; God provides a sacrifice for man.

Paul seems to have understood the Master better than any of Christ's immediate disciples, unless it be John, and Paul takes up this message and makes it clear. "Christ is our passover slain for us." "Christ is our sacrifice." "Christ is made sin for us." Paul sees this clearly, and presents it clearly. No longer does the sacrifice appear as offered by man to appease the wrath of God. In Paul's writings it is very clear that the sacrifice is offered by God to win the love of man. It is no longer to take the penalty away from man; it is to take the sin away from man. The sacrifice comes from God. The change to be accomplished by the sacrifice is in humanity, not in the heart of the Everlasting Father.

In the early Christian Church, made up of two elements, the pagan and the Jewish, there is no sacrifice. It disappears as if by magic. It is very strange. In pagan Greece and Rome, accustomed to nothing else but to offer sacrifice to appease the wrath of the gods, we come to a Church of Christ, composed largely of converted pagans, who have been accustomed to think that there is no possible way of reconciliation of man with God except by sacrifice, and all sacrifice is left out of its worship. Why? Because at the root of the pagan religion was the idea of God's wrath, and the inspiration of pagan religion was fear of God; and at the root of primitive Christianity, wrought into the very fiber of that early Church, was this: that God is love, and the inspiration of its activity was love to God. There is no wrath in Him that needs to be appeased, there is no anger that needs to be mitigated, there is no justice that must be satisfied, there are no debts to be paid. The parable of the Lord is wrought into the very heart of his disciples. "When they had nothing to pay, he frankly forgave them." And that other parable: The son returns from years of iniquity to the father's home. And the father! has he a wrath to be appeased, a justice to be satisfied, before he can forgive? While pride and fear still hold the son back, the father goes forth, running forward, by his own compassion, his own suffering with and for the son, paying the sacrifice, and bringing the son and himself together. Not by a sacrifice offered for the son, but by sacrifice that proceeded from himself, the sacrifice of his own sorrow in the son's sin and shame, is the reconciliation perfected.

Is this to deny the reality and terribleness of sin? It is, on the contrary, to emphasize the reality and terribleness of sin. Is it to deny that sin makes a separation between the soul and God? It is to emphasize that sin makes a separation between the soul and God. For the separation is so broad and deep that only God can bridge the chasm; and the evil is so great that only the suffering of God can heal it. O that some prophet might unroll before us the scroll of human history and let us see in what black and bloody characters it is written! O that some prophet might unroll before us the scroll of human history, that we might see how everything is stained and corrupted by sin against God and against our own consciences! How sin enters into the social circle, and with piques and jealousies divides social brotherhood into factions and contentions, or with animalism leads social fellowship down into wallowing in the mire! How it broods with its evil and poisonous presence over our industries! When God created the heavens and the earth, the morning stars sang together for joy; but when the heavens look down upon that

[1] Isaiah, chap. liii.

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creative work of man which greed has poisoned, upon mines which men have left unventilated, upon factories which men have left sunless, upon the black, begrimed places where men hardly live, and in the earning of their bread degenerate into mere human mechanisms, do the morning stars sing together? No, they veil their eyes behind the sooty cloud which rises before them. Government! What a splendid thing government is! What a magnificent thing it is to take men and set them in great organizations, with justice in their hearts, and just laws ruling over them! And yet with what scorn we utter that word politics! Why? Because by our ambition, our selfishness, our greed, we have dragged down what should reflect the very glory of the great Lawgiver. Justice! What a splendid word that is, and how it stands as the very sapphire foundation of God Almighty's throne! Will any man read the record of what we call courts of justice and say that where sin has entered in, that which men have called justice has not in it the very fumes of hell itself? But this is not the worst. Sin not only poisons everything it touches, it poisons thousands of lives it does not touch. It puts the poisoned chalice to the pure mother's lips when the boy has filled it full; to the community's lips when the corrupt politician has filled it full; to the martyr's lips when pride and ambition in the Church have filled it full. We suffer for one another. Life is full of this vicarious suffering. Sin strikes its arrow of bitterness through a thousand hearts that have not sinned with the sin that poisons and embitters them. And yet even this is not the worst. God himself knows the bitterness of sin. It cannot be cured unless he does. And He himself comes down into life and takes the poisoned chalice and drinks it to its very dregs, and knows all the anguish and the pain—yea, the very anguish of remorse itself that sin inflicts on sinful men. For there is no other way by which sin can be cured save by love's sacrifice. How can we know the "sinfulness of sin" so long as we think that it is cured or can be cured save by God's own sharing of its awful consequences with and for his sinful children?

Is this to deny that there is any meaning in wrath of God, and anger of God, and justice of God? Is this truth I am trying to set before you to be interpreted as expunging from the Bible all that it says of the terribleness of punishment and the reality of divine wrath and justice? Not at all. Wrath must be satisfied; justice must be satisfied; but there is absolutely only one way in which wrath or justice can be satisfied, and that is by love in the heart of the being who experiences the wrath and realizes the justice. Let me try to put this before you.

A young girl grows up in culture and refinement. She is surrounded in her home by every conceivable comfort. The air she breathes is as pure as the air that blows from Mont Blanc. But she reads the story of sin and degradation in the East Side of New York, and it fills her with bitter sorrow. It is a terrible thing, she says, that men and women should be living such lives as these. Will you satisfy her by saying that they will suffer for it? Will you satisfy her by saying, Let the drunkard alone? If you leave him alone, he will have headache, and poverty, and disease, and hunger, and every form of wretchedness. Let selfishness alone, and it will embitter the lives of all selfish people. Let malice alone, and they that are living in malice will pay the natural penalty of their iniquity. Will that satisfy her? Nay! She will reply, That is what troubles me. I want to cure, not to punish. Justice does not satisfy love, never can satisfy love. She leaves her home—the pure atmosphere, the luxury—goes over to the East Side, takes a room, lives there with a single companion, and gives herself to the work of cleansing where there is filth, and purifying where there is profanity, and redeeming where there is vice, and bringing love in where there is hate. Now go and look at her. Her face shines with a glory that was never there before. If you could see into her heart, you would see there a joy inspiring her that was never there before. She has appeased that wrath of hers, satisfied that justice of hers, met that demand of hers. She has propitiated herself by her own forgiving sacrifice. Her love is satisfying her. All propitiation is self-propitiation. One person can never satisfy another. There is no wrath of God to be appeased by human sacrifice; none that can be satisfied by natural penalty. The flames of hell never could burn out the wrath of God. It will be burned out by the fire of his own infinite love. Do you not see? If you do not, how can I make you see?

Christian brethren, you and I are called on to follow Jesus Christ. We call ourselves (oh, how easily we do it, and how little we mean by it!)—we call ourselves followers of Jesus Christ. What does that mean? It means this, if it means anything: That we have some measure of that spirit in us that makes us long to offer ourselves a sacrifice for others. The sacrifice must always go from the pure to the impure; from the true to the false; from the loving to the hateful; from God and his children to the devil and his children. I have heard this story to illustrate atonement: A father and his son quarreled. The father said to the son, Leave the house. The boy said, I will leave, and I will never come back until I am summoned. And so they separated. The mother, heartbroken, pined away. As the months went by she grew constantly feebler. She lay down upon her bed. The doctor could do nothing for her. She besought that father to call the son back, and he said, No! he may come when he repents. She wrote beseeching the son to come back, but the son said, No! I will come when I am summoned. At last she got consent from the father herself to call the son back; and he came; and she, lying upon her bed, took the son's hand in one hand, and the father's in the other, and clasped them over her bosom, and then gave a last sigh and was gone—and the father and son were reconciled. Oh, noble mother! you say. Yes! But what kind of a father? Does that represent God? If that were God, I make bold to say God would more stand in need of mercy from man than man would stand in need of mercy from God. No! the sacrifice goes forth from God to man, and from man as the spirit of God is in him to his fellow-man; and you and I are cured just in so far as, realizing that (whether we have ever thought it out before or not), we are trying ourselves to fill up that which is lacking of the afflictions of Christ by our sufferings.[1] What does Christ mean when he says we are to take up our cross and follow him? What does Paul mean when he says we must fill up that which is lacking in the sufferings of Christ by our own suffering? Is the wrath of God not yet appeased? Does he still hold his anger, despite all these generations of tears, suffering, pain, agony, and all the agony on Gethsemane and the blood upon the cross? Must you and I still suffer in order to appease the wrath of a still angry God? Surely not. To take up Christ's cross and follow him is to share with him in offering the sacrifice of love to sinful humanity, to whom love must still offer its sacrifice until sin is no more. He who in that spirit is going forth to lay down his life in sacrifice for others, so showing forth the love of God, is truly following Christ, and none other.

And, oh! if this morning there has come some stranger into this congregation whom I do not know, some one who has brought here a bitter and an aching heart, some one who feels himself separated from his fellows, close as he may jostle against them, some one who feels himself separated from God by his wayward and wicked life, who thinks, God hates me, and for me there is no way out of sin—my friend, God does hate you as you hate yourself, and he is angry with you as you are angry with yourself, and only so; and he reaches out his hand to you that he may recover you to himself, because his wrath is as redeeming as his love, and his justice is as redeeming as his pity. God a consuming fire! Rejoice that he is. Fire is not once used in the Scripture, outside the Book of Revelation, as a symbol of torment. Not once. It is always a symbol of destruction of iniquity, always a symbol of purification. Thank God that he is a consuming fire! Thank God that he will hold you and me in the fiery furnace of his infinite, strong love, until the dross is burned away and we stand before him purified. There is no obstacle; there is no sacrifice needed; there is nothing in the way. He has

[1] Col. i., 24, R. V.

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come to you; come back to him, for the sacrifice comes from God to man to win his penitence and his love, not from man to God to win his mercy.

Deficient Charity Work in the South

By Jerome Dowd[1]

The recent article of Mr. F. W. Hewes in The Outlook upon the distribution of the delinquent, defective, and dependent classes in the United States brought out some facts of special interest to the people of the South. First, that there is a smaller percentage of people in the almshouses of the South than in those of any other portion of the Union. Second, that, of the paupers in almshouses, the South has a greater proportion of children under ten. Third, that, of all the inmates of benevolent institutions other than almshouses, such as hospitals, orphan asylums, church institutions, homes for aged women, homes for children, and all places of such character, a less per cent. are in the South than in any other section. Fourth and last, that a less per cent. of negroes are in such institutions in the South than in those of the North and West.

These statistics force the conclusion that either there is much less need of benevolence in the South than elsewhere, or that the people are woefully lacking in the benevolent spirit.

The writer submits the following considerations in connection with these facts and implications.

The principal reason why fewer people are in almshouses in the South is that our population is sparsely settled. The needy find it difficult to get to the places of rescue, and the helpers find it difficult to locate the needy. Hence, while there may be many helpless and afflicted people in a community, the fact is not so easily known as in the city, and consequently less provision is made for them. Furthermore, in a country comprising small towns and a large agricultural population, every poor man or woman has numerous acquaintances, and in case of distress may appeal to them and obtain temporary relief. In large cities people live to themselves. One man does not know his neighbor, and in the hour of misfortune his only refuge is the poorhouse.

Still, the facts seem to imply that the Southern people are behind the age in all organized charitable undertakings. Benevolence is not born in any race or any individual. It is awakened by knowledge of, contact with, suffering. People in a sparsely settled country, not having their attention called to suffering in the collective form as in the slums of a city, are not appealed to so strongly, and hence their sympathies are not called into play. Our newspapers, with rare exceptions, confine their energies to politics, and the people have little opportunity for ascertaining their sociological needs.

It may be argued that the economic condition of the South is much superior to that of the North, and as a result the people are better off and need less charity. The congestion of immigrants in the North no doubt swells the ranks of paupers to be taken care of. Yet it is probable that the ranks of the poor in the South are swelled to a like or greater proportion by certain economic influences not found in the North or West. The absence of diversified industries in the South limits the opportunities for a livelihood for both races and both sexes. The white man finds the negro, with his low standard of living, competing with him in many occupations and enjoying a monopoly in the rough work, such as draying, working roads, street-cleaning, and serving as porters and waiters in hotels and private houses. As for the white women, still fewer opportunities are open to them. In Massachusetts there are ninety occupations in which women freely engage. In any one State in the South the number open to them is hardly a dozen. In the North about half the female population is employed in domestic service, but in the South this broad field is occupied almost exclusively by negro women. The result is that white women who are dependent on themselves must take to the factory, the cotton-field, or the needle. There is much suffering among the white women of the South, especially in the rural districts, where agriculture is on the decline, and the men are migrating to the cities. Women workers are miserably paid everywhere in the South because of the few occupations available and the large number of competitors. For instance, the average wages of women sewers in Atlanta is $17 a month, and in New York City (which beats the world for cheap clothing on account of the sweating system) the average wages is $31 a month. The writer has seen a great deal of distress among the negroes who do not know where nor how to find the little help that is offered, and among the white people who are too proud to ask for that little; and he is by no means assured that there is less need of charity work in the South than elsewhere.

The facts in regard to the child inmates of almshouses are quite conclusive in showing the backwardness of the South in benevolent work. The number of almshouse children in the North Atlantic States diminished 64 per cent. between 1880 and 1890; in the North Central the number diminished 116 per cent.; and in the South Atlantic States only 38 per cent.

A less per cent. of negroes are in benevolent institutions here than at the North, and the fact may be explained as follows: In the South more occupations are open to the negro for earning a living. Here he may freely engage in farming, draying, painting, plastering, laundrying, carpentry, brick masonry, work in tobacco-factories, grist-mills, fertilizer-mills, or serve as porter, barber, waiter, teacher, doctor, etc. In the second place, negroes are very sympathetic in their nature, and they seldom turn away a negro tramp or beggar from their doors empty-handed. A negro in distress may obtain food and lodging almost anywhere among his race for the mere asking. In the third place, the race prejudice undoubtedly withholds some charity from the blacks which would otherwise be extended. Very little effort, almost no organized effort, is made by the whites to relieve the sick or poor of the other race. Let us hope that the Southern people will realize, after studying such facts as are presented by Mr. Hewes, their deficiency in philanthropic work, abandon their prejudices, and learn to do for the unfortunate members of the negro race that which enlightened citizenship and Christian character demand.

It is easy to understand why the per cent. of negroes in benevolent institutions at the North is so much greater (nearly twice as many per million) than the per cent. of whites. In the North very few opportunities for earning a living are offered to the negroes. They cannot lay brick, build houses, shave and cut hair, clean streets, drive street-cars, operate in factories, paint, or enter any of the trades governed by organized labor; for negroes are not allowed to join these organizations. In some occupations they are excluded solely because they cannot compete with other races, but in most cases they have not the privilege of competing. Hence the great amount of pauperism among the negroes at the North.

That charity is poor indeed which opens the almshouses to a race with one hand and closes the doors of employment to them with the other.

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A Forward Step in Missions

By Thomas L. Cole

A survey and consideration of the present methods and results of our foreign mission work, when made from any high standpoint, cannot fail to produce in most observers a feeling of impatience and dissatisfaction. Not only the hostile censor and the chronic doubter, but even the friendly critic and the hearty believer in the paramount duty of the Christian Church to send missions into all the world, finds in such survey and consideration much to condemn, or at least to seriously question. The attitude of the missionary towards the religion which he seeks to displace, the relation of the missionary abroad to the Board at home, the very existence of a home board in a true missionary economy, the relation of the foreign missionary to

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the native Christianity, the very right and expediency of the retention of permanent settled foreigners in a field where the nucleus of a native church has been formed—these and other considerations of equal gravity and importance present themselves for the consideration of the Church. Radical reforms are suggested in some directions, but even among those who would agree in ultimate ideals there is wide difference of opinion as to the expedient policy for the immediate future. That radical changes are needed admits of no doubt to many. While the great mass of the conservatives see no occasion for serious change, how can they understand why such questions should be raised?

There is, however, one evil in our foreign missionary work which finds almost unanimous recognition; for there are but few who would not agree with the recent declaration of a foreign missionary that "denominationalism is a luxury that should not be encouraged in the foreign field." While this sentiment is quite general, the condition which confronts us is a number of denominational boards, each working on separate and independent lines which run out into the furthest missionary field. What is more, this condition has in it evident potency of long life, which belongs to old and strong organizations, backed by a practical denominationalism and supported by a jealous fear which at present is more strong than an ideal sentiment.

In view of this condition, while we would neither ignore the more radical reforms hinted at above, nor lose sight of ultimate ideals, our purpose is to suggest an advance in missionary methods, which, not disturbing the existence of the denominational boards, nor interfering with the work on the fields, offers a forward step both immediate and practical. The idea which we would present is that of a general Missionary Board or Commission, which, in some limited way, should unite and represent the several isolated denominational boards. Rather than to attempt to discuss the form of such a commission and meet the obvious objections which might be offered in the abstract, we would prefer to commend the idea by suggesting some of the directions in which such a commission would be of service sufficient to justify its creation. These directions of service are capable of a threefold division, as affecting (1) the work of the several boards which might co-operate in it; (2) the work and workers in the foreign field; (3) the Church at home.

1. With regard to the separate boards, the Commission could be of general economic service by making easy a comparison of methods and expenses which would enable different boards to benefit by the experience of others, and so reduce expenses and improve methods. In the benefits of such comparison the hospitals in "The Hospital Saturday and Sunday Association" found an advantage through their organization second only to the immediate end of securing larger and more contributions. It is not meant to insinuate that the boards now learn nothing from one another, but it is certain that they are not in close and constant touch. To indicate another direction: there are many missionary magazines, but there is no publication which begins to compare with the great general or theological reviews such as the "Review of Reviews" or "The New World," or with such magazines as "The Century." The proposed Commission could publish a magazine-review which, laying under tribute the best contributors in pen and pencil, should not only present and describe each month the work being done, but should also present studies of the great missionary periods of the Church's history, supply biographies of the great missionary heroes, deal with problems of missionary work in a broad way, and present reliable contributions to the study of comparative religion. Such a publication would give the missionary work a dignity and place in the thoughts and interests of men who are leaders which it now fails to command, and would secure a wide general reading among the members of our churches and the intelligent public, which every one knows the average denominational magazine fails to secure even in the denomination. The larger outlook afforded by the general survey in the reports of work would do more to educate a true missionary spirit than the narrower presentation of the denominational publication; but in order to serve the denominational interests, separate denominational editions of the publication could be issued, which should have bound up, as a supplement, matter supplied by the denominational board. A like advantage could be secured in the publication of tracts and other general missionary literature, and especially in the preparation and publication of maps in which co-operation would secure both that desideratum of the true missionary student and lecturer, a map representing the whole work being done in a country and not only that of a denomination, and also that other desideratum, better quality at lower cost. Other means of education and promotion of interest, which could be managed to advantage by this Commission, such as lectures, scholarships, general conferences, mass-meetings, etc., will readily suggest themselves. One other might be mentioned: a large hall, with a smaller hall for conferences, a reference and circulating library, and a museum, to be maintained in connection with the headquarters of the Commission. That the separate boards would, by any such plan as this proposed, be relieved of a large part of their work is evident, yet their dignity and importance would be conserved, since there would remain with each its independent denominational work, together with the appointment of missionaries and the oversight of them and the work on the field.

2. Passing over to the foreign field, what service could such a Commission render there? By the very conditions implied in our plan, they would have no authority over or right of interfering with the missionaries; nor could it conduct an independent mission, for that would be merely another denominational work.

It may be said in reply, that while this Commission would have no formal authority, yet, after it had won the confidence of the boards as well as that of the general Church, its opinion would have great weight with the individual boards in bringing about division and non-interference in the work on the field, and in arranging matters of comity between missionaries. Moreover, it would be within its power to send out great men—great minds and spirits—to the foreign churches as visitors, who would go without denominational ends to serve, but purely to carry the influence and inspiration of great minds and spirits, and who should speak only where they were invited.

This Commission could organize independent and undenominational institutions of education, charity, or philanthropy where needed, in which all the Christians in the place could co-operate; and it might combine the denominational institutions of education in a field like China or Japan into some university system.

This Commission could represent all the missionaries as citizens in any matter requiring the attention of the United States Government. In the case of the late Chinese outrages, for instance, it would have been a better and more ready means of appeal to the Administration than was the clumsy combination of Boards, in which some of the missionaries were not really represented. Under this head of service, as under the previous one, but use the imagination and many ways will suggest themselves by which the mere existence of such a board at home would tend to draw together the missionaries and to break down some of the evils of denominationalism in the foreign field.

3. While the direct object of our proposed Commission would be to minimize the moral and economic ills of denominationalism in the work of foreign missions, such a Commission could not be without a strong reflex influence upon the home churches. Parents often make efforts to save their children from vices to which they have themselves been so long enslaved and have so long surrendered that they make but little struggle against them in their own case—nay, have almost forgotten how vicious the habit really is until they see it beginning to manifest itself in the child. Yet the effort in the child's behalf cannot but quicken the consciousness of the evil of their own condition and lead to some effort towards a reformation there. Certainly in the case of an ancient family feud or estrangement the parents could do nothing towards minimizing the bitterness and breaking down the estrangement among the

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children without being led to stronger efforts towards reconciliation with those of their own generation. The Church at home is not without a growing conviction that denominationalism is, if a "luxury," then a pernicious one, whether on the foreign field or at home. The conscience of the churches in the United States is being quickened, and there is a deepening of the realization that denominationalism is a sin—a deepening of realization which is due, among many causes, not least to the observation of its manifestly evil effects on its offspring in the foreign field. No effort, then, small or great, to remedy the evil as it affects foreign missions can fail of its reflex influence in more and more deepening the sense of sin in the home Church which finds expression in its own "unhappy divisions," and in awakening a greater desire to rid itself of those bands of wickedness with which it has been so long bound. But, more, not only would consciousness and desire be intensified, but an additional means working to the desired end would be provided. While it would seem scarcely open to question that the Church, when united in spirit, must express that union in its formal organization, yet those who most deeply believe in such organic unity are much divided as to the basis and essential character of that unity. Almost all, however, would agree, we believe, that there is nothing which is practically bringing about that unity of spirit which must precede and be the creator of any organic unity, so thoroughly as co-operation in common work. The great social and moral evils which confront the Church have not only revealed the practical weakness of denominationalism, and, as it were, forced Christians of different names to co-operate in common reform and philanthropic work, but that co-operation has been the most potent factor in breaking down pride and prejudice and in drawing together in sympathy and unity of spirit members and leaders of the different and separated ecclesiastical organizations. Surely, then, such practical co-operation in the essential, expansive work of the Church as is here suggested would not only quicken the consciousness of the evil of denominationalism and increase the desire for unity, but would also be a great power in bringing about that complete unity of spirit which must in time find expression in a united, though not uniform, body.

The above is presented, not as a carefully worked out plan, but as the suggestive outline of an idea. In carrying out this idea in the organization of such a Commission as suggested, many practical difficulties would doubtless be met, but none, we believe, which would prove insuperable, or which would require more expenditure of effort in their overcoming than would be fully justified by the results which would be attained.

"Follow the Drum"

By Condit Crane

In 1804 the rolling country back from Weehawken Heights was dotted with fine plantations where wealthy gentlemen lived like barons, finding in forest and stream all that sport which now they might go a thousand miles to seek.

Within sight of the river were the extensive grounds and the broad, irregular mansion of Major Egbert Prevost, a Revolutionary veteran with face and temper as fiery as the redcoats of the British. On his western border was the trim villa of the widow Schuyler, by a good mile his nearest neighbor.

The Major was a widower, well adapted in health, fortune, and reputation to be again deemed eligible. The widow was young, fair, and richly endowed. But a few years since it had been the gossip of the countryside that the pair would surely "make a match of it;" and yet now when they met on the church porch, or their clumsy carriages jostled together on the road, though Prevost bared his head, he frowned, and the lady was either unconscious or all disdain.

It was one June morning that Philip Schuyler, the widow's only child, strolled along the heights overlooking the river. Though there was many a rustle through bush and grass, he showed such a lack of sportsmanlike interest as to break out roundly in martial strains to these words:

'Twas in the merry month of May,
When bees from flower to flower did hum,
Soldiers through the town marched gay,
The village flew to the sound of the drum.
From windows lasses looked a score,
Neighbors met at every door,
Sergeant twirled his sash and story,
And talked of wounds, honor, and glory.

Barely had he finished this first verse when he heard, as in echo, a clear, ringing laugh, derisive yet merry. He sprang to the edge of the ledge and looked down; there an out-jutting spur, moss-covered, and shaded by short, gnarly trees, formed a natural bower; and within, weaving flowers, like a fairy, sat a little girl with sharp black eyes and dark, expressive face. In an instant Philip swung this way and that, and was beside his friend.

"I thought I might find you here, Margary," said the lad, eagerly.

"Then why did you sing that detestable song?" asked the girl.

"Detestable! Oh, no! 'Follow the Drum' is a very good song. Why, I taught it to you myself when I first knew you."

"Yes, but that was before I knew or cared that General Hamilton always sung it."

"Margary, you are not so foolish because your father is Colonel Burr's connection?"

"So foolish!" exclaimed Margary Prevost, hotly. "How about your mother, Philip? Should she have quarreled with an old friend simply because he remained loyal in politics to his kinsman and companion-in-arms?"

"My mother is a Hamilton," replied Philip, slowly, "and the General is my godfather and guardian. She has naturally been incensed against the Burrites and—"

"The Burrites! I'm one of them, and I'm proud of it! I wonder what she would say if she saw you now?"

Philip laughed merrily. "Mother would say," he protested, "that I had selected the most beautiful spot on the river for the one who is destined to become the toast of the countryside."

"When I do become the toast of the countryside," said Margary, "I won't respond by singing 'Follow the Drum,' as your great idol, Alexander Hamilton, always does. Girls are more sensible than that."

"All men are so," explained Philip, sententiously. "At the Turtle Club, where even Washington used to go, each gentleman was associated with a certain song which was respected as his peculiar property."

"Then why don't you respect 'Follow the Drum'?"

"Oh, I suppose I inherit a share in it, just as I do in our family pew."

"I hate politics," cried Margary, suddenly; "they make men so selfish, so cruel. If your Hamilton is a great soldier and lawyer and statesman, isn't my cousin Aaron his peer? Didn't he fight in the Revolution? doesn't he win every case he tries? isn't he Vice-President of the United States?"

"My mother says he is a very dangerous man."

"And my father says that he is persecuted by the stuffy old families through jealousy. Oh, Philip, if you could only see him once you would know him to be a king among men. He is so gallant, so witty, with such a sweet smile, and such wondrous black eyes."

"Well, I like General Hamilton for my own sake, and I'll like Colonel Burr for yours, if you'll promise to do the same."

"I'll try," said Margary, dubiously.

"Then let us sing together 'Follow the Drum;'" and the two voices ascended along the cliff and descended to the shore, where there was a small clearing, and thence rippled over the mighty river.

It was a beautiful spot which the children had selected for their innocent meetings, rendered secret through the estrangement of their parents. As if from an eyrie, they could view the flow of the waters and the sweep of the further shore, with the little city to the south, and the smart villas strung along opposite. Philip would point out the country-seat of his godfather at Washington Heights, and Margary would indicate where Burr's beautiful grounds at Richmond Hill ran down to the brink.

From this conversation both Philip and Margary took away the determination not to be affected by that political feud of which their relatives chanced to be the representatives, and of the virulence of which, of course, neither could judge. Each hoped, too, as children do without troubling over probabilities, that the two great men might become friends, and that then their parents would be as intimate as they had been in those dear old days when the two homes had seemed one, and that one their very own. What if in some small way they could help to bring all this about? Ah, how proud, how happy they would be!

And yet, day by day, both children heard enough to show them, what indeed was in the air over in the city, that the bitterness between Burr and Hamilton was nearing the danger point.

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Major Prevost fumed over the wrongs of his hero to guests, to servants, to the blank walls themselves; while the widow Schuyler shed many a tear of tender apprehension for the safety of her distinguished connection, Alexander Hamilton.

On the evening of July 1, when Philip was loitering through the lanes, singing his favorite air in the hope that it might bring Margary to him, a slight, straight gentleman, dressed in black and walking briskly along, stopped short, and, grasping the lad under the chin, looked down quizzically into the upturned face.

"I like your voice, my little man, better than your song," the stranger said. "Pray, what is your name?"

"Philip Schuyler, sir."

"Ah, a Schuyler would naturally get his minstrelsy from Alexander Hamilton."

"He is my godfather, sir," replied Philip, sturdily, "and a very great man."

At this instant Margary glided through the hedge, and, springing as if in alarm between the two, cried:

"Cousin Aaron, Cousin Aaron, Philip is my best friend."

"Thou art lucky to have one, little lass," said Cousin Aaron. "In sooth, 'tis not a common commodity. But why such burning cheeks and blazing eyes? Dost think that I shall eat him?"

"No, no; but his mother and my father—"

"Oh, ho," laughed Cousin Aaron, "I see. Montague and Capulet again, and not even an old nurse to bring you together."

"I am quite too old for a nurse, please you!" retorted Margary, with dignity.

"Gramercy, and so you be, fair mistress!"

"And I often sing 'Follow the Drum' with Philip in token that we are not so foolish as our elders."

"Yes," interposed Philip, eagerly, "and if you, sir, are Colonel Burr, as I think you must be, it would be a very great favor to us both if you and General Hamilton would shake hands. You see, our homes are near by, and there are no other children in the neighborhood. We used to have such times together, and would again if her father and my mother—"

"Would also adopt such a laudable course, hey? Why not? I'm sure I'm ready to meet the General half-way"—here the Colonel smiled sarcastically as he thought of a protracted correspondence and a hostile message sent and accepted. "So hope on, young people. I shall always think of mutual forgiveness when I hear that song."

"There, didn't I tell you!" cried Margary, as the two watched the dapper form disappearing through the gloom. "Cousin Aaron is as good as good can be. Now if we can only get your General to say as much—"

"Why not?" responded Philip, in unconscious imitation of Aaron Burr's manner. "General Hamilton dines with us tomorrow midday, and must pass down the road to his barge."

And so the following afternoon, as Alexander Hamilton walked soberly down the shaded path to the river-brink, he was roused from his melancholy by the sound of youthful voices singing his favorite melody:

'Twas in the merry month of May.

"What, Philip!" he exclaimed, as he saw his godson; "thou hast a bonny little companion there, and blithe of song."

"Mistress Margary Prevost," said Philip, with much stateliness.

"First cousin once removed by marriage to his Excellency Vice-President Aaron Burr," added Margary, courtesying low.

"And as partisan as pretty, I'm bound," rejoined the General, smiling gravely. "The Colonel has ever had the fair sex on his side. Don't you know, my child, that you are guilty of treason to him by singing that song?"

"La, no, sir. But yestere'en he heard us singing 'Follow the Drum,' and said that in the future it should turn his thoughts towards mutual forgiveness. Now if you only would—"

"Yes, if you only would—" pleaded Philip.

"So our feud makes even you young folks miserable, does it?" asked Hamilton, gently. "God knows 'tis not of my raising. But not on that account would I hold back from possible reconciliation. I say likewise: whenever I sing that song, my thoughts shall turn to mutual forgiveness. There is yet a chance. Perhaps out of the mouths of babes and sucklings He shall ordain praise." And during his journey across the shining river the General pondered deeply as to whether he could in honor seek, through the voice of the song, to avoid the duel which Burr was forcing on him.

On the evening of July 4th, amid a glow of flags and a glitter of steel, the Cincinnati held their annual banquet in the city of New York. The tall candelabra shed soft light on the long oaken table along which were seated in easy posture men renowned from past and present achievement. At its head sat Alexander Hamilton, soldier, lawyer, orator, financier, and statesman. Though he announced the toasts with due ceremony, it was noticeable that his manner was more than usually grave, and that his words were few to the admiring coterie on either side. In marked contrast was the gay, almost wild demeanor of Colonel Aaron Burr, who, half-way down the board, was empurpling the sanguine face of his kinsman, Major Prevost, with incessant drolleries.

When the cheers following the last regular response had died away, there were raps on table and glassware, and cries of "A song!" "A song!" "Follow the Drum!" "Follow the Drum!"

Hamilton shook his head, first decidedly, and then with hesitation. As if from a sudden thought he glanced smilingly down the line. "I will yield," he said, "purely from a spirit of charity;" and in a high, sweet voice he began:

'Twas in the merry month of May,
When bees from flower to flower did hum—

The tones were familiar to all, but to one alone they seemed strangely significant. Was there not a faint touch of pleading in them? What, then, had Hamilton meant by his seemingly careless remark? Could it be that those idiotic children had repeated his irony in sober earnestness, and that this was an indirect proffer of reconciliation? Burr's face grew livid as he reflected. To have been beaten was bad enough; but to be forgiven would be insupportable. Oh, yes, Hamilton could now afford to be condescending; he was on top, his star was steadily advancing, not manifestly on the wane! After he had injured, then he was willing to let bygones be bygones, hey? Well, well, the challenge had been sent and accepted; the duel should be fought, or in every coffee-house from New York to Albany the name of Hamilton would be posted as that of a dastard!

"I'm not so great as to be generous," sneered Aaron Burr to himself. "That is, not so great a fool."

So, while Hamilton sang, Burr sat glowering with malice, and when the song was finished he deliberately turned his back and in jesting words related to Major Prevost his meeting with the children, and its evident consequence. "Ha, ha!" he concluded, "I'm sorry to blight their hopes of a family reunion, but when I meet him half-way it will be in two days' time, with my gold-mounted dueling-pistol firmly in hand. Now what do you think of that?"

"I think, sir," said the Major, sternly, "that when a gentleman repudiates an honorable arrangement, there is murder in his heart. Good may come of those children's innocent hopes, notwithstanding your blighting. At all events, I beg to renounce you and all your works;" and, bowing low, he marched to the head of the table and offered his hand to General Hamilton.

Early on the second morning after the banquet, two barges swept across the river to the little clearing which the children's bower overlooked. The occupants landed and approached with courtly salutation. Off at one side a physician took his station with case of instruments under his arm. The seconds deftly measured off ten full paces and then placed their principals, Hamilton facing and Burr with his back to the river. Then followed the terse words, "Are you ready? One, two, three." The gold-mounted pistols were leveled; the true flints clicked and sent forth their fatal sparks; there were two sharp reports, two curls of smoke, and Hamilton lay bleeding on the ground, while his antagonist, unharmed, advanced toward him, with compunction in his wondrous black eyes.

Ah, in that vindictive meeting half-way there was an abrupt parting of ways for Aaron Burr! Thenceforth his path was a descent, through intrigues, failures, trials, disgrace, and poverty, to an ignoble end!

Meanwhile the children had met for a stroll in the fresh morning air. As they neared their eyrie, they heard the sharp reports. "Come," cried Philip; "they're after birds along the shore," and hand in hand they ran. A step here, a step there, and they looked down on a tragic scene. It required no interpretation. Burr, with foot on gunwale of the barge, was waving his hand in mournful farewell; while from an anxious, despairing little group Hamilton's white face gleamed, in awful contrast with the dewy verdure, the shining waters, the clear, fathomless azure.

The children gazed at each other in affright.

"Wounds, honor, and glory!" murmured Philip.

"Oh, how I hate those dreadful words!" cried Margary, bursting into tears.

Hand in hand they hopelessly retraced their steps. An end had come to their simple plan. Since blood had cemented hatred, what chance now was there that their parents might forgive and forget? And yet, as they turned into the main roadway, there, approaching arm in arm, and as happy as you please, were the gallant Major and the blushing and clinging widow. Though the news which the children brought cast a gloom over the joys of reunion, it could not permanently affect the light of domestic happiness. When the two homes were one, and the trim villa had become a lodge for the broad, irregular mansion, then only sweet and tender memories recurred while Philip and Margary sang "Follow the Drum."

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The Religious World

Ian Maclaren's Life Creed

The Secretary of the Brotherhood of Christian Unity has published under the title at the head of this paragraph the following from Dr. Watson's "Mind of the Master:"

I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in a clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God.

This creed, having been sent to many of the most prominent Christian workers, has led to the preparation of an address to Dr. Watson from the Brotherhood of Christian Unity. It is called "An Address to Ian Maclaren, and through him to the English-speaking People of the World." It commends especially the above as a creed of Christian life which embodies the spirit and essence of Christ's teaching. The heart of the address is found in the following sentence: "We ask you to tell our brethren across the sea—then across all seas—that we are striving to banish our unworthy and unchristian prejudices, and to cultivate a spirit of love and fellowship which we trust can never again be shaken or disturbed." In connection with this address it is suggested that this life creed should be made the subject of sermons by ministers of all denominations. It is a good subject, but we imagine from the way in which it has been received by many that in some quarters the treatment will be very far from favorable. The "Life Creed" has been as vigorously denounced by some ecclesiastical leaders as it has been heartily approved by others. There is evidently need of a work in many individual hearts before there can be much hope of unity, even on so good a creed as that suggested by Ian Maclaren.

Mrs. Sarah B. Cooper

The tragic death of Mrs. Sarah B. Cooper, of San Francisco, has removed from the Pacific coast and from the country one of e noblest and most useful women of our time. It is doubtful if any oman ever lived in San Francisco who exerted a wider or more eneficent influence. She was President of the great Golden Gate Kindergarten Association, which has had a world-wide name. She had a large Bible class which was one of the institutions of the city. She was one of the most faithful and earnest workers in the First Congregational Church. Her influence, always and everywhere, was a blessing. Slight in stature, but inflexible in purpose, she achieved a work for humanity and for vital religion such as few others have accomplished. If we remember correctly, she was a cousin of Colonel Robert G. Ingersoll; and it is said that at one time Colonel Ingersoll sent to her a book embodying his own peculiar views concerning religion, and inscribed on the title-page: "If all who professed to be Christians were like Cousin Sarah, this book would never have been written." The circumstances of Mrs. Cooper's death were peculiarly pathetic, and afford another illustration of the singular consecration and devotion of her life. In the church in which she worshiped, in the city which she made her home and so lovingly served, and throughout the nation where her influence has gone, she will be long remembered as one of the finest and rarest spirits of our time.

The Missionary Campaign

The various Boards of Foreign Missions in the United States and Canada have issued a call for the observance of the week beginning January 10, 1897, for a campaign in behalf of missions. The Evangelical Alliance has designated as the subject for the sermons on the last Sunday of the Week of Prayer "The Great Commission." In addition it is suggested that a prayer-meeting for missions be observed at the mid-week service of that week; that district rallies be held in the large cities on Thursday evening, January 14, and that an interdenominational mass-meeting in the interest of missions be held on Friday evening, January 15, unless some other evening be better suited to local convenience. It is urged that all the organizations of the church be invited to take part in this meeting. The suggestion is excellent. There are many forces operating to create skepticism in regard to the value of missions to the heathen. It is time that the other side of the question be properly emphasized. The work abroad has progressed so far that it can be limited and the workers withdrawn only at great peril. Those who know best concerning the condition of the non-Christian world are surest of its need of the Gospel. Such meetings should be held in every city and town throughout the land. They ought to help toward a revival of missionary enthusiasm.

Mr. Moody's Work to be Continued

The meetings which have been held in New York during the last month under the direction of Mr. Moody have been very largely attended. The work has been different from that conducted by him in years past. There have been no such dense throngs as used to assemble in the Madison Square Garden, because such an auditorium has not been provided; but the interest has been intense, and the inspiration from the meetings has gone out into many churches. Mr. Moody now goes to Boston to take up a similar work there. In the meantime daily noon meetings are to be held in the Cooper Union under the direction of Dr. A. C. Dixon, of Brooklyn, and the announcement is made that the Rev. F. B. Meyer, D.D., the successor of Dr. Newman Hall in London, is to come over for the purpose of continuing the work which Mr. Moody began. Dr. Meyer is already well known in the United States. He has been at Northfield several summers. As the successor of Newman Hall he has brought new life and power into the great church of which he is pastor. He is a singularly earnest and devoted minister, and the message which he will bring will surely be inspiring and helpful. Mr. Moody's preaching has been characterized by the earnestness and directness which have always distinguished him. His eye is not dimmed and his natural strength is not abated by his years of service. It is said that he will occasionally return to New York during the meetings which will be conducted by Dr. Meyer.

The Constitution of the Volunteers

The Constitution of the Volunteers of America, the organization presided over by Commander and Mrs. Ballington Booth, has been given to the public The document is too long for us to print in full, but we call attention to some of its more prominent characteristics. In the Constitution the organization is declared to be an American institution. The question naturally arises as to whether it is intended to limit its work to the United States. That question is answered further on, when the importance of world-wide missionary activity and the probability that it may be carried into other lands is recognized. To meet such a possibility we find the following: "In all operations in foreign countries the principle of home or local government, for which the Volunteers of America so conspicuously stand, will always be recognized and upheld." In other words, if there should be a corps of Volunteers in Germany, it would be affiliated by fellowship with that in the United States, but would be entirely independent in government. The question of commander-in-chief is an important one. The Constitution provides that the Commander-in-Chief shall be elected by the soldiers; that he shall have been an officer for a period of not less than five years; and that he shall hold office for ten years, or until his successor is elected. That is clearly a movement in the line of democracy. The articles of faith, which are called "the Cardinal Doctrines of the Volunteers of America," are distinctly evangelical, recognizing the Trinity, the inspiration of the Bible, sin, the atonement by the Divine Christ, the regenerating work of the Holy Spirit, and the punishment of the wicked and the joy and reward of the righteous. Other articles which will attract attention are those concerning the Church and the Sacraments. These are important enough for us to quote in full:

ARTICLE XV.

The Volunteers of America shall maintain and retain the most friendly relationships with the evangelical churches of God in general, and shall admit any person who is a member of any church as a soldier, provided he is willing to sign the "Volunteers' Membership Form," and has the aggressive spirit and employs the aggressive methods of the movement; and such member can retain his church membership as long as he pleases, but must not introduce doctrinal arguments with a view to proselytizing among other church members who may also be his comrades in the Volunteers of America.

Furthermore, those who are not members of other churches may be Volunteers simply, and will not be obliged to join other churches.

Furthermore, the converts of the Volunteers of America who do not feel called to Volunteer service shall be at liberty to go, with the good will of their comrades, into any evangelical church they may desire; hence the movement will prove a valuable auxiliary to the churches.

ARTICLE XVI.

The Volunteers of America shall observe the Sacrament of the Lord's Supper (unfermented wine being used), and the same shall be administered by its ordained officers at intervals to be stated in the by-laws of the society.

The Sacrament of Baptism shall also be observed by any members who desire the same; and the children of Volunteers may be baptized by the ordained officers of the Volunteers of America; but the observance of the Sacraments is not to be considered as an essential condition of membership.

Another interesting article in the Constitution is that which recognizes woman as man's equal, and insists that she shall be given every right and privilege enjoyed by him in the organization. The equality of men and women in service and in office is thus fully recognized. A study of this Constitution shows that Commander Booth has learned many lessons from his life in this country. Perhaps there is nothing more important in the Constitution than the provision for the election of the commander-in-chief. The office is made distinctly representative. It will not be said of this organization that it is merely a family affair.

The Church Army

The Church Army, which is to be a part of the work of the Protestant Episcopal Church of this country, is now well under way. The head of the movement is Colonel H. H. Hadley, of St. Bartholomew's

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Mission. Colonel Hadley's title in this new army is General. At a recent meeting held in St. Paul's Church, Boston, where the Boston branch of the army was formally introduced to the public, the Rev. Mr. Torbert, in the course of his address, spoke as follows:

He said that the bishops of the Episcopal Church in the United States, with one exception, had given their active support to the Army, the exception remaining neutral. One of the latest utterances of the Archbishop of Canterbury was, "Be sure to give the Church Army in America a fair trial." The Church Army has sprung from the rescue work of the Episcopal Church. It came into existence in different places, and it was finally decided to give it a more definite shape. After its organization in New York for the whole of the United States, it was thought appropriate to place at its head Colonel Hadley, who has organized about fifty rescue missions in Canada and the United States. The object of the Army is to reach that class of people who have drifted from the Church. From the beginning the promoters have applied to the Church for its sanction, counsel, and direction. The Army is an organization formed upon Church lines. It will enter no parish without the permission of the rector. It adopts no method without approval. It undertakes to leave a parish if at any time its work should become obnoxious. The methods differ from some other "army" methods in the fact that the Army brings converts into the Church, leading them to the sacraments. The movement had its first beginnings in England, but as there has been the freest adaptation of the English methods to the needs of this country, we can call it thoroughly American in its character.

Educational Work in the Pulpit

In a recent issue of The Outlook we spoke of a series of lectures to be delivered in the church in New York of which the Rev. Heber Newton, D.D., is rector, on "The Spiritual Meaning of Dante" and on "Mysticism;" the lecturer to be Mr. Thomas Davidson. Another quite as valuable series of lectures has been arranged by the pastor of the Union Park Congregational Church in Chicago, the Rev. F. A. Noble, D.D. Rarely is so valuable a series of lectures offered to any audience. The people need not only preaching, but teaching. They need to have the latest and the best thought in regard to theological subjects as well as in regard to scientific subjects. In many pulpits they are already getting it, sometimes by the pastor, sometimes by the service of specialists in various departments. The Lenten Lectures of the Old South Church in Boston have become an institution in that church and city. The course offered in the Union Park Church, Chicago, is so valuable and suggestive that we give it in full:

1. Philosophical Basis of Theology. James Lewis Hobson, D.D., Professor of Apologetics and Missions in McCormick Theological Seminary.
2. Evidences of a Personal God. George B. Foster, A.M., Associate Professor of Systematic Theology in the University of Chicago.
3. Higher Criticism and the Pentateuch. Edward Thompson Harper, Ph.D., Professor of Assyriology and Comparative Religion in Chicago Theological Seminary.
4. Credibility of the Historical Books of the Old Testament. Augustus Stiles Carrier, D.D., Professor of Hebrew and the Cognate Languages in McCormick Theological Seminary.
5. Prophecy: Object, Scope, and Use. Samuel Ives Curtiss, Ph.D., D.D., Professor of Old Testament Literature and Interpretation in Chicago Theological Seminary.
6. Inspiration: How to be Defined and Accepted. Andrew C. Zenos, D.D., Professor of Biblical Theology in McCormick Theological Seminary.
7. Place of Christ in Modern Thought. Charles Joseph Little, Ph.D., D.D., LL.D., President and Professor in Historical Theology in Garrett Biblical Institute, Evanston, Ill.
8. How Far Apostolic Interpretation of Christ is Authoritative. Milton Spencer Terry, D.D., LL.D., Professor of Christian Doctrine in Garrett Biblical Institute, Evanston, Ill.
9. New Testament Interpretation as Affected by Recent Studies and Investigations. Clyde Weber Votaw, Ph.D., Instructor in New Testament Literature in the University of Chicago.
10. Evolution Theories and Christian Doctrine. William Douglas Mackenzie, D.D., Acting Professor of Systematic Theology in Chicago Theological Seminary.
11. Systematic Theology: Is There Still Need of It? The Rev. Dr. Simon J. McPherson, of the Second Presbyterian Church, Chicago, Ill.
12. The Teaching of Jesus in Regard to the Hereafter. George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary.

An Economic Conference

The discussions at the Social Economic Conference just held in Chicago under the auspices of Hull House and Chicago Commons continuously illustrated the supreme importance instinctively accorded by thoughtful people to the ethical as distinguished from the economic phases of social reform movements. Indeed, the paper which awakened the greatest interest was one by Mr. E. H. Crosby, of New York, on the Philosophy and Practice of Count Tolstoï. This was, in its last analysis, a discussion of the practicability of literal obedience to the commands of Jesus. The audience, which contained all sorts and conditions of men, from stock speculators to trades-unionists, and from society women to equally unemployed workingmen, entered with more heart into the discussion of the distinctively religious questions presented by this paper than any other that came before the Conference. "It was again and again remarked," says a correspondent of The Outlook, "that the heartiest applause upon points in oppostion to war and the growing spirit of militarism was from the more radical groups in the audience." Among the other papers which aroused a strong interest were those of Dr. Washington Gladden on "The True Socialism" and "The Basis of Social Reconstruction Offered by the Sermon on the Mount," that of Mr. Henry D. Lloyd on a socially just financial system based upon all values, and that of Professor John Graham Brooks, of Harvard, on the Socialistic movements of the times.

Death of the Rev. C. T. Weitzel

The Rev. Charles T. Weitzel, assistant minister of Plymouth Church, Brooklyn, died in that city of meningitis, after a short illness, on Sunday afternoon, the 21st inst. Mr. Weitzel had been Dr. Abbott's assistant for two years, having come to Plymouth Church from Santa Barbara, Cal., where he had been the pastor of the Congregational church for seven years. He was born in Germany, but his father, who for many years was a practicing physician in Hartford, Conn., moved to this country when Mr. Weitzel was in his early boyhood. He was graduated from Yale in the class of 1869, pursued his theological studies in Union Theological Seminary, and afterwards carried them on in Germany. His first charge was in Norwich, Conn., where he was settled for ten years, moving from that city to Santa Barbara. Mr. Weitzel was a man of unusually winning personality. His genial disposition, human sympathy, and cultivated attainments peculiarly fitted him for the purely pastoral side of parish work, which department was his special charge in Plymouth Church. His wife, whose literary work done under the pen-name of "Sophie Winthrop" readers of the pages of The Christian Union and The Outlook will recall with interest and affection, died in Santa Barbara a few years ago.

A Missionary Professorship

The Educational Board of the Disciples of Christ has decided on a more aggressive policy than it has followed in the past. It proposes to take steps to secure a better training for the future ministry of the Church. (1) The Board will endeavor to raise money for the endowment of an intercollegiate missionary professorship. The professor supported by such endowment will divide his time during the college year in lecturing to the students of the various colleges and universities supported by the Disciples of Christ. He will give courses of four to six weeks in length on Missions at such institutions, and those lectures will be a part of the college curriculum. (2) The Board will establish scholarships with which to aid students who, by a high grade of work, have shown themselves worthy of help. (3) It will collect and publish statistics concerning colleges in order to show the status of education among the Disciples. The aim of the course of missionary lectures will be to provide for a thorough study of race history, including a systematic and, as far as possible, detailed study of comparative religion and philosophy, so that the young missionary may, when he enters upon his ministry, be prepared for his peculiar duties. The home field should also receive the attention of this Board. A thorough study of the sociological conditions of city life in this country might well be included in this programme of lectures. If this plan is carried into operation, it will be a long step in the direction of securing a broader and better preparation for the Christian ministry and for missionaries.

Dr. A. B. Davidson

The Free Church of Scotland has honored itself by the election as her next Moderator of Professor A. B. Davidson, of the Free Church Theological College of Edinburgh. Dr. Davidson is easily the most eminent Old Testament scholar in Great Britain. Concerning him the "British Weekly" well says: "No finer, subtler, more accomplished, more religious, or more influential mind than his has been engaged in the service of any Church during this generation." Dr. Davidson has not been as widely known as his marvelous attainments and wonderful ability have merited. He has limited his work chiefly to the class-room and to his lectures on Old Testament exegesis and Biblical theology, but there is no man in Scotland, and probably none in Great Britain, whose utterances on any Biblical subject would be regarded with more interest than those of the great Edinburgh professor. Those who would be informed concerning the work of this remarkable man should read a paper on him prepared a few years ago by the late Professor Elmsley, of London, and republished in the "British Weekly" of November 26, 1896.

Brief Mention

The Salvation Army maintains a bureau for tracing lost and missing friends. It claims that thousands of such persons are found every year. No charge is made for this service except for postage. The work is a good one, and letters addressed to the Inquiry Department of the Salvation Army, New York City, will receive immediate attention.

The annual Christmas appeal of the Children's Aid Society has reached us. There is no better charity in the land. It maintains twenty industrial schools, and reaches more than thirteen thousand children, most of whom would have been vagrants without its care. It has seven lodging-houses, into which nearly six thousand boys and girls were received last year. It sends many to country homes, and is doing a work of untold blessing. Its President is D. Willis James; its Secretary, C. Loring Brace; and its Treasurer, A. B. Hepburn, of the Third National Bank. There is no better place to make a Christmas gift than to this Society.

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New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 11. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Life the Accuser, by E. F. Brooke, is not a novel to be adequately summed up in a single critical phrase. It deals plainly and directly with sin in the relations of man and woman, but it is quite unlike most of the "problem novels" of the day. It is, we think, essentially high-minded and serious; it is not morbid, pessimistic, suggestive, or "decadent." Intellectually the book repays a more than usually careful reading; here and there a phrase is singularly luminous or subtle. The author is under the influence of Meredith's methods, but there is, happily, no attempt at imitation in diction and style. (Edward Arnold, New York.)

"Go out on the verandah, pig's eye, and there heave the open secret of that torse my soul remembers to the chaste down-look of Dian's astonished eye-glass, and the *schwärmerei* of the winking stars." This is a specimen gem culled from the preface of *Shapes in the Fire*, by M. P. Shiel. Just above it we find this excellent advice: "This, then, you should *skip* (recalcitrant roe that thou art on the Mountains of Endeavor)." We skip. We presume that the book has its lucid intervals, but we have not attained a high enough point on the Mountains of Endeavor to find them. (Roberts Brothers, Boston.)

Mr. Robert Cameron Rogers, whose "Will o' the Wasp" has been justly praised as one of the best of American sea-tales, has written in a quite different vein *Old Dorset*, the quiet chronicles of a New York country town of a generation or so ago. If less vigorous than his first book, Mr. Rogers's second has superior literary quality. Its character sketches are natural and pleasing. (G. P. Putnam's Sons, New York.)——From the same publishers comes *A Princetonian*, by Mr. James Barnes—who, by the way, like Mr. Rogers, won his literary spurs by patriotic tales of early American days. The present volume belongs to the series of college stories begun by Mr. Post's clever sketch of Harvard undergraduate life. None of the subsequent volumes has equaled the first in "go" and humor. Mr. Barnes's story gives a pleasant view of Princeton customs and traditions, and presents types of undergraduates with some skill. As a story it is hardly up to the average.

A group of "up-to-date," slangy men and women at a five o'clock tea, making terrific efforts to prove that they are "smart" (in the English modern meaning), and to say things that are "smart" (in the good old New England meaning), introduce, in *White Sand*, by M. C. Balfour, the usual story of sober husband, trivial flirtatious wife, and fashionable lover. The novel was not worth writing, and is not well written. (The Merriam Company, New York.)

The Deputy of Arcis is the fortieth and concluding volume of Miss Wormeley's translation from Balzac, one of the most considerable pieces of literary work which has been done in this country for many a day. We shall take occasion to comment more at length on this subject at an early date. (Roberts Brothers, Boston.)——*A Game of Consequences*, by Mr. Albert Kinross (The Merriam Company, New York), is a novel of which the less said the better.

Mr. Richard Le Gallienne's *Quest of the Golden Girl* is really an expansion of his "Prose Fancies." The same elaborate, fantastic manner of writing, the same artificial pose, the same oppressive mannerism, pervade the whole. And, as before, it is equally true that there is to be found by searching genuine fancy, poetic ideas, true appreciation of the beautiful. In this book, in subject and treatment, we are reminded too obviously of Sterne—and of Sterne at his worst. (John Lane, New York.)

POETRY

The Lover's Year-Book of Poetry seems to have established its place as a regular book-visitor at this season. The present or third series contains selected poems relating to "The Other Life;" and when we remember that each must also be in some sense a "love" poem, and that one is provided for every day of the year, it is really surprising to note the average quality of the verse. "A Week of Sonnets" is, as it were, thrown in for good measure. There are full lists of authors, index of titles, etc. Yet it seems to us a mistake not to print the authors' names with the poems. (Roberts Brothers, Boston.)

A dainty book in form and style is the little anthology of "Poems of Love and Beauty," compiled and arranged by Charles W. Moulton under the title *In My Lady's Name*. (G. P. Putnam's Sons, New York.) The scope of this selection is well indicated by its title, and the editor shows great familiarity with the love poems of literature, and, so far as our examination goes, good judgment in making his selections.

Wellesley Lyrics, with a frontispiece, which shows the main college, the hill covered with trees, and suggests the charms of the lake, is made up of poems written by students and graduates of the College, with an introduction by Mrs. Alice Freeman Palmer. In her introduction Mrs. Palmer notes the fact that the college is not only a place for the acquisition of knowledge, but it is also a place where life is maturing, friendships forming, and youth, with its hopes, emotions, and experiences, has the field. It is out of this side of college life that these poems grew. Many of them are, of course, distinctly amateurish; they do not pretend to be anything else; and they are published, no doubt, rather as a souvenir for the friends of Wellesley than as a contribution to the literature of poetry. On the other hand, one finds here the names of several writers whose verse has passed beyond the amateurish stage. Miss Katharine Lee Bates is one of several names which the practiced eye immediately recognizes in the list of contents. It is as an expression of the social and intellectual life of the College that the selection finds its chief value, and he must be hard to please who will not find in this volume evidences of the good fellowship, the fine feeling, the high sense of duty, and the generous aspiration which characterize the College whose name appears on the title-page of this volume.

Three small volumes of verse are *Blue and Gold*, by Mr. William S. Lord (A. C. McClurg & Co., Chicago); *Kallirrhoe*, by Mr. Philip Becker Goetz (The Peter Paul Book Company, Buffalo); and *Gold Stories of '49*, by a Californian (Copeland & Day, Boston). The first represents wooden, careful, conscientious writing, which Mr. Lord mistakes for poetry; the second is deliciously pedantic and imitative; the third is so unspontaneous and un-California-like as to make the title grotesque.

BIOGRAPHY

One of the most notable books of the year is entitled *Jean François Millet*, and is by Julia Cartwright. (The Macmillan Company, New York.) This we reserve for longer notice.

The Merriam Company, of this city, publish a translation of Alexandre Dumas's *Life of Mary Stuart*. By the way, although the publishers offer us choice of two spellings of the author's first name—one on cover and one on title-page—they do not state whether the book is the work of the elder or the younger Dumas. The reader soon discovers, however, that the style and story-telling zest are those of the author of the "Three Musketeers." In point of historical accuracy the book has no high value, nor does it do anything to solve the disputed points in the life of Mary; but as a series of vivid, dramatic scenes it is of fascinating interest.

The Life and Letters of George John Romanes, written and edited by his wife, is the second edition of this well-known work. It is chiefly composed of his letters, and the majority of these are of value primarily from their scientific character, but they also show a singularly pure, sincere, and affectionate nature. (Longmans, Green & Co., New York.)

Charles Darwin and the Theory of Natural Selection, by Professor Edward B. Poulton (The Macmillan Company, New York), may be described in a sentence as a critical sketch of Charles Darwin as the author of the "Theory of Natural Selection," and of the evolution of that theory in his own mind, and its relation to the thoughts of his contemporaries and the intellectual life of his time. Interesting chiefly to scientific and philosophical students.

Edward Hodges, Musical Doctor, by his daughter, Faustina H. Hodges (G. P. Putnam's Sons, New York), is a charming biography of one who is best known in this country as organist and musical director in Trinity parish, New York, for twenty years. It illustrates the truth that a great musician must be more than a musician. "He went deeply into the study of natural philosophy. . . . He took up chemistry, and then, later, mechanics, and the abstruse science of acoustics, and the laws of the string, and the nature of sound. . . . He invented and drew diagrams of the rolling-skate. . . . His gradually collected library contained works on chemistry, geometry, theology, history, poetry, logic, mathematics, architecture, and mechanical science." He was a devout Christian, the furthest possible removed from either a Bohemian in character or a mechanician in art. A graphic picture is afforded of his catching the key of a "Gloria in Excelsis" as sung by a great congregation who started the singing before the organ sounded the notes; but he detected the pitch, and led them on "till, backed by the organ, the voices all swelled in, every one in the crowded body of the church and in the crammed galleries above joining in the sound." The volume presents an ideal toward which youthful organists and choirmasters may well set their faces.

TRAVEL

The author of *On the Broads* (Anna Bowman Dodd) has already made many warm personal friends by the companionable and agreeable qualities of her "Cathedral Days" and "Three Normandy Inns." Now she takes us on a most delightful excursion through the Norfolk Broads, a region little known to Americans, and, as the author says, rich in sudden surprises. The Bure, Yare, and Waveney rivers, in forming the Broads, "frolic in a series of wild lakes and meres," and there sportsmen, artists, photographers, and seekers for the picturesque generally are beginning to find "happy hunting-grounds" of wonderful possibilities. There is in this book a great deal of character-sketching, records of jolly happenings and outings, and pleasant talks about joyous out-of-door "good times" in the charming English country. Most appropriately, the illustrations are by Mr. Joseph Pennell. In every way the volume is handsomely printed. (The Macmillan Company, New York.)

Of the writing of books on Japan there is no end. The imagination of every traveler to the land of carved cherry-stones is vitalized, and the pen, camera, and pencil are the hard-worked companions on the journey, until we know Japan better than we know our own country. The latest contribution to the Japanese-American literature is *In the Bamboo Lands*, by Katharine S. Baxter. (The Merriam Company, New York.) This book begins with a description of a journey across this continent. The writer is a good observer and a careful student.

RELIGIOUS AND THEOLOGICAL

The Transfiguring of the Cross; or, The Trial and Triumph of the Son of Man, by Theophilus P. Sawin, D.D., minister of the First Church of Troy (Brewster & Packard, Troy), is a volume of sermons on the events recorded in the eighteenth and nineteenth chapters of John's Gospel. They are descriptive and spiritually interpretative, rather than either pictorial or theological.——In *The Conditions of Our Lord's Life on Earth*, by Arthur James Mason, D.D. (Longmans, Green & Co., New York), the author discusses the humanity of

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Christ, the nature and limits of his power and his knowledge, and the nature and development of his moral character. We are somewhat doubtful concerning the value of such a study conducted from the theological point of view, and are inclined to think it better to begin, as the first disciples did, without a creed or a theology, reading the simple human life of Christ, and so coming to the divinity that is in him and that shone through him. We are, however, in general agreement with the results which the author reaches.

LITERATURE

The fifth volume of *English Prose*, edited by Henry Craik, deals with the nineteenth century, and completes a work of great value to the student of English literature, since it presents in the most concrete way the stages of evolution in the development of English prose and the characteristics and qualities of the masters of that prose. (The Macmillan Company, New York.)

Part II., Vol. II., of Professor Ten Brink's *History of English Literature* covers the period from the fourteenth century to the death of Surrey, and completes a work which has taken highest rank in its department. This latest and final installment renews the sense of loss which the death of Professor Ten Brink brought home to all lovers of literary scholarship. This second part was in his hands awaiting his final touches when he died, five years ago. It has been thoroughly revised by Dr. Brandl, and is now in complete form. It is a coincidence that Professor Ten Brink's last words in this volume relating to the death of Surrey were: "Great things he might still have accomplished, but what he did accomplish has not been lost to posterity." (Henry Holt & Co., New York.)

A little volume called *The Mastery of Books*, by Mr. H. L. Koopman, the Librarian of Brown University, contains a great deal of information in convenient form and within moderate compass. The author calls it in his sub-title "Hints in Reading and the Use of Libraries." It is really a useful and intelligent guide to young readers. That it does not try to be exhaustive is a great merit. The short classified lists of books are excellent. (The American Book Company, New York.)

ECONOMICS AND HISTORY

G. P. Putnam's Sons have published a fifth edition of Anson Phelps Stokes's *Joint-Metallism*. A summary of the free-coinage debate at the Social Science Convention at Saratoga last year, and several letters to newspapers during the campaign just ended, are added to the material in the fourth edition. Like most bimetallists, Mr. Stokes seems to become more and more warmly in favor of the remonetization of silver. He does not favor independent free coinage at the ratio of 16 to 1, but he believes that this Nation should strike an independent first blow against the oppression of debtors.

The Nicaragua Canal and the Monroe Doctrine, by Professor Lindley Miller Keasbey, of Bryn Mawr, is a scholarly history of isthmus travel and of the political relations of the United States Government toward the past and present plans for joining the two oceans. The standpoint of the author is that of an enthusiastic belief in an aggressive development of the Monroe doctrine. From the author's political views we cordially dissent, but his faithful and elaborate work we cordially welcome. (G. P. Putnam's Sons, New York.)

Municipal Reform in the United States, by Thomas C. Devlin, is a series of thoughtful essays on the present situation. The author's strenuous insistence upon the necessity of reform has not led him to ignore the points in which our municipal governments are superior to those of Europe, and, above all, has not led him to any loss of faith in democracy. Our worst failures he attributes to the lack of homogeneity in our citizenship. At the same time he brings out sharply the points in which we should learn from abroad—laying especial stress upon the municipal control of public franchises. (G. P. Putnam's Sons, New York.)

The Duty of the United States to American Citizens in Turkey, by Everett P. Wheeler (Fleming H. Revell Company, New York), is the address delivered by Mr. Wheeler before the American Board, and establishes, from the lawyer's point of view, and by conclusive quotations, the editorial position which The Outlook has taken upon this subject.

NEW EDITIONS

Daudet's *Jack*, which the Macmillan Company issues in two volumes in their new edition, is a story which has called forth warm commendation and sharp criticism. When it appeared, the critics declared that it showed distinctly the signs of the influence of Dickens. It has a great deal of vivacity and movement, and there are certain touches of Dickens in it, but it is also very characteristic of M. Daudet.——Irving's *Alhambra* lends itself as completely to illustration, probably, as does any American work, and the new edition which has just been published by the Macmillan Company contains a wealth of illustration by Joseph Pennell, with an introduction by Mrs. Pennell. Mr. Pennell has not failed to appreciate and to transcribe the charm of the beautiful Moorish architecture and the beautiful Spanish country which furnish a background for the Alhambra. His work has refinement, delicacy, and imagination. It gives us the atmosphere as well as the outline. No book of this season is more attractive than this American classic in a new form.

The Temple Shakespeare is not only to be followed by the Temple Dramatists, but also by the Temple Classics, a series in which, in the daintiest and most convenient form, is to be reprinted a large group of the best and most characteristic works in English prose and verse. The initial volumes contain *Wordsworth's Prelude* and *Southey's Life f Lord Nelson*. Each volume presents as a frontispiece a portrait of he author whose work is reprinted. The books are so small that hey could be slipped into a pocket, but they are printed from clear ype of good size, and they are convenient both for the eye and the hand. This series will deserve, doubtless, as wide a success as that won by the Temple Shakespeare, and for the same reason—that it presents the best literature in the neatest and most convenient form. (The Macmillan Company, New York.)

The American Annual of Photography and Photographic Times Almanac has been issued in attractive form by the Scovill & Adams Company, New York. The volume is edited by Mr. Walter E. Woodbury, the editor of the "Photographic Times." There is much interesting text in this volume, and many well-taken and well-finished pictures.

BOOKS FOR CHILDREN

Sir Knight of the Golden Pathway is the title of a beautifully published volume by Anna S. P. Duryea. (G. P. Putnam's Sons, New York.) The illustrations and borders are by Mabel Wilder Baldwin. The book is full of quietude and gentleness and courtesy. It is appropriate for twilight-hour reading—a time when one loves to be just a little out of the world while still in it. The author's style is so pleasantly easy and the matter of the text so simple that the book might be read to a child with the certainty that a child's simplicity would appreciate it.

Summer camps for boys are an American institution. In *Nan at Chicopee Camp* the author, Myra Sawyer Hamlin (Roberts Brothers, Boston), describes in a healthy, rollicking story the delights and advantages of camp life under right conditions. The story is founded on fact—is, in fact, a history of a camp summer.

SCHOOL-BOOKS

The list of the Longmans' Classic Series has been lengthened by *The Princess*, edited, with notes and an admirable introduction, by Professor George Edward Woodberry, of Columbia College; and *Macbeth*, edited, with notes and introduction, by Professor John Matthews Manly, of Brown University. The general editor of the series is Professor George Rice Carpenter, of Columbia College. (Longmans, Green & Co., New York.)

Two admirable Latin text-books have been sent to us from Messrs. Leach, Shewell & Sanborn, New York. The first is an edition of *Livy*, comprising Books I., XXI., and XXII., edited by Dr. John K. Lord, of Dartmouth. The second is a much smaller volume, and comprises selections from Lhomond's *Urbis Romæ Viri Inlustres*, edited by Mr. George Meason Whicher, of Packer Institute. The selections in the latter volume make up the equivalent of a book of Cæsar's Gallic War.

Professor Bliss Perry's *Selections from Edmund Burke* is a worthy successor to Mr. L. E. Gates's "Prose Selections from Newman," in Henry Holt & Co.'s Series of English Readings for Students. The selections are so arranged as to give an autobiographical interest. They present Burke's life as well as his literary power. Five of the selections relate to the struggle with America, and here the editor has reprinted Burke's speeches and letters in their entirety. We trust that the book will reach a wide circle of teachers as well as students.

MISCELLANEOUS

A cook-book bearing the title of *The Boston Cooking-School Cook-Book*, by the principal of the school, Fannie Merritt Farmer (Little, Brown & Co., Boston), needs no comment to invite public confidence in it. The method of the school is in line with the latest progress in the science of foods. The recipes are compounded with a knowledge of the science of cooking, and with due regard to the conservative public which must be wooed into a knowledge and appreciation of foods, not merely as palate-ticklers, but as the builders and sustainers of the human body.

A charming *Calendrier* for 1897, compiled by Mr. C. A. Pettibone from the good sayings—in the original—of eminent French men and women, has been well issued from the Haber Printing House, Fond-du-Lac, Wisconsin. To one who understands French, no calendar which has recently appeared is more practical or free from excrescences.——Another new calendar in admirably simple form is that published by Mr. George H. Ellis, of Boston. It is entitled *Strength, Sweetness, Light.*

Mr. W. Furneaux, the author of "The Outdoor World" and other books, has now published through Messrs. Longmans, Green & Co., New York, *Life in Ponds and Streams*—a volume which has the excellences and defects of its predecessor. One feels that this writer on natural history is an exact observer, but there are too many and too minute definitions and descriptions. The volume would make an admirable boys' book if some of the *minutiæ* were removed. As it is, however, "Life in Ponds and Streams" is one full of instruction to a naturalist, young or old.

William Henry Seward, by Thornton Kirkland Lothrop (Houghton, Mifflin & Co., Boston), is the last volume in the admirable series of American Statesmen. The life of Mr. Seward is the history of the rise and development of that anti-slavery campaign which ended in the war for secession and in the emancipation of the slave. In this campaign Mr. Seward was a wise, sagacious leader. His political wisdom was so great that in popular estimation it has somewhat overshadowed his uncombative courage. But not even Lincoln himself showed greater courage than did William H. Seward in the earlier stages of the controversy. Indeed, if we may trust Mr. Lothrop, who is possibly a somewhat over-enthusiastic admirer of Mr. Seward, Mr. Lincoln owed in no inconsiderable measure his first impulse toward the anti-slavery movement to Mr. Seward. In 1848, "in Boston, he and Abraham Lincoln were heard together, and at the close of the evening Lincoln said to him: 'I have been thinking about what you said in your speech, and reckon you are right; we have got to deal with this slave question, and have got to give much more attention to it hereafter than we have been doing.'" It was before Lincoln

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had made his memorable declaration that the country could not remain half slave and half free, that Seward characterized the impending controversy which was to rend both the great parties, and eventually to threaten the very Union itself, by the ever-memorable phrase "irrepressible conflict." It was long before Lincoln had invoked the blessing of Almighty God and the considerate judgment of mankind on emancipation that Seward aroused the wrath of the slave power, but no less aroused the conscience of the North, by his appeal to a higher law than that of the Constitution. His apparent throwing away of all chance for political preferment or even professional honors by his defense of the demented negro Freeman, a defense which the public passion to which court and jury were alike subjected rendered hopeless of success from the very beginning, was as brave an act of self-abnegation as is to be found recorded in the history of either the English or the American Bar. Most American readers, and, most of all, those who lived in New York State and were personally familiar with New York politicians, will smile incredulously at the statement of Mr. Lothrop that Lincoln "was personally a much more adroit politician than Seward." It adds, indeed, very much to the glory of Seward's character that his adroitness never led him to deny or stifle his conscience. He was probably the most adroit politician of his time, but not even "honest old Abe" was more unflinchingly and undeviatingly loyal to righteousness and liberty.

A text-book of the *History of Architecture*, by Professor A. D. F. Hamlin, of Columbia University (Longmans, Green & Co., New York), is a capital book on a department of art which should be more thoroughly understood by laymen than at present. Professor Hamlin well fulfills his aim of sketching the various periods and styles of architecture with the broad strokes necessary to condense the leading facts of architectural history into the compass of an ordinarily sized book. The technical terms used are explained so clearly that no reader need be debarred from the enjoyment of the subject; and thus, while the book will meet the requirements of the university student, those of the general reader will also be satisfied—especially since the illustrations are so many and so new. Some of them are from original drawings made by Professor Hamlin, or under his direction. We proceed from primitive and prehistoric architecture to the consideration of Egyptian, Assyrian, Persian, Jewish, Greek, Roman, Early Christian, Byzantine, and Mohammedan architecture. Early mediæval architecture occupies two chapters, Gothic four, and Renaissance five. Then comes a description of the classic revivals of Europe and of recent architecture in Europe and in the United States. The last chapter describes architecture in India, China, and Japan, and the chapter somehow seems misplaced. Of course such a book has an ample glossary and index. The volume forms part of the "College Histories of Art," edited by Professor Van Dyke, of Rutgers College—a capital series, satisfying the student, the specialist, and the ordinary reader.

The Social Law of Service, by R. T. Ely, LL.D. (Eaton & Mains, New York), might fairly be characterized as a work on Christian sociology for the lay reader. We regard Professor Ely as a pioneer in this department. His work, like that of all pioneers, is partial and fragmentary. But we know of no man who has made as careful and painstaking a study of the social phenomena of American life; nor any man who has made a more systematic endeavor to apply in a scientific spirit the precepts and principles of Jesus Christ to the problems of modern social life. It is this which has subjected him to severe criticism, especially from the men who think that science must necessarily be heartless. For ourselves, we believe that the fundamental law of social life, not imposed on it from without, but the necessary law of its permanent existence, is, Thou shalt love thy neighbor as thyself; that no sociology is scientific which is not based upon benevolence; and in this respect and to this extent at least such philosophical teachers as Dr. Ely and such religious teachers as Dr. Gladden are most scientific. In no one of Professor Ely's books has this intermingling, as it would ordinarily be called, of philosophy and religion, this imbuing of scientific statement with spiritual appreciation, this recognition of love as the scientific basis of life, been more apparent than it is in this volume, and it is this quality which gives to "The Social Law of Service" its special value; which makes it at once a scientific exposition of sociological principles and a practical application of religious truth.

From Jerusalem to Nicæa: The Church in the First Three Centuries. By Philip Stafford Moxom. (Roberts Brothers, Boston.) This volume, comprising the Lowell Lectures given by Dr. Moxom in 1895, brings to the reader in compact form a useful sketch of one of the most important periods of Church history. It is well adapted for a class-book, and the general reader will find that it strikes the desirable line between meager outline and voluminous detail. Biographical notices of the chief teachers of the Church, with extracts from their works, together with accounts of the various heretical parties and leaders, leave nothing to be desired for symmetrical treatment. Dr. Moxom's conception of the Church is broad and inclusive, with room for all varieties of form and order that may spring from the one divine life. Though in these lectures he may have contributed nothing new to knowledge, he has done a service in presenting afresh the oft-told but always interesting and instructive story of the early days of Christianity, in a work which carries evidence of careful research and elaboration. We have noticed only one or two errors, and those of slight account.

New World Pilgrims at Old World Shrines is the title of a superbly printed volume which chronicles the pilgrimage of Congregationalists last summer to England and Holland. The volume is published at the office of "The Congregationalist," Boston, and in both text and illustration leaves nothing to be desired. The descriptions of the voyage, of the countries and cities visited, of the eminent men and women seen, of the meetings held, and of all that went to make this pilgrimage a unique experience, are given to us in such attractive manner that we feel as though we too had been making the pilgrimage. More than the value of most illustrations to books, the pictures in this volume add interest. They are almost entirely unhackneyed, and give to us the grateful sight of many men and scenes which have not heretofore found presentation. Such a charming souvenir is likely to stimulate others to take a like pilgrimage.

Literary Notes

—Part II. of that admirable publication, "Bibliographica," has now appeared (Charles Scribner's Sons, New York), and, like the others, has a number of articles which will immediately attract the attention of the bibliophile.

—M. Paul Sabatier has just published in pamphlet form a new and interesting chapter of his "Vie de S. François d'Assise." The subject is Pope Honorius III. We hope that the pamphlet will be translated and published in this country.

—Of Mr. Henry James the "Saturday Review" well says: "The cultivated indirection of his style, so charming when it has a subject to match, gets in his way when it is merely a question of supplying the physical links in a chain of earnest and momentous dramatic dialogue."

—Last week the Rev. Dr. John Watson and Mrs. Watson sailed for Liverpool on the White Star steamer Majestic. Many friends went to the steamer to bid good-by to the two travelers. Dr. Watson cherishes the hope that he may return at some time to America to lecture and read from works as yet unwritten.

—The '98 "Columbian" is the last published from the Forty-ninth Street buildings of Columbia University, and on this occasion has been made especially attractive. It has fifty-two line drawings contributed by students in the Architectural School, making as fine a collection of pen-and-ink sketches as have ever been published in any college annual. The book is a memorial of the site from which forty classes have been graduated.

—The very interesting announcement is made that Miss Susan Blow, the eminent kindergartner and the author of some of the most interesting of recent educational books, is to give a course of five lectures at Assembly Hall, Charities Building, Fourth Avenue and Twenty-second Street, on the afternoons of January 12, 15, 19, 22, and 26, at three o'clock. These lectures are to be given under the auspices of the New York Free Kindergarten Association and of the New York and Vicinity Kindergarten Union. Tickets for the course are sold at the nominal rate of $1.50, while kindergartners receive them at the still more nominal rate of $1. These lectures ought to have very large attendance.

—On Wednesday of last week it was announced in Baltimore that Judge Morris had signed a decree restraining the Wharton & Barron Publishing Company, of that city, from selling certain editions of "Beside the Bonnie Brier-Bush," the popular book of "Ian Maclaren," the Scotch clergyman and author. The decree indirectly sustained the international copyright law. The suit was brought by Dodd, Mead & Co., of New York, and by the author. The bill alleges that the book was written and copyrighted under the international copyright law by the Rev. Dr. John Watson, and that to Dodd, Mead & Co. had been granted the exclusive privilege of selling it in America. The decree established the rights of Dodd, Mead & Co. under the copyright and trade mark and prohibited the further sale of other issues of the book. Damages and an accounting asked for in the petition were waived, as the author and publisher merely wished to establish their rights to the exclusive publication. Other suits are pending throughout the country.

—In the December "Cosmopolis" Professor Max Müller thus describes a visit of his father and mother to Goethe:

When my father, with my mother, went to Weimar to pay their respects to Goethe, his Excellency was somewhat stiff and cold. My mother, also, had evidently not been sufficiently careful and respectful. She was the granddaughter of the famous pedagogue Basedow, the reformer of national education in Germany, who had been a friend of Goethe in his youth. Goethe speaks of him in his poem, "Prophete rechts (Basedow), Prophete links (Lavater), das Weltkind (Goethe) in der Mitten." And he also complains bitterly of Basedow in his "Dichtung und Wahrheit" as being never without a pipe in his mouth, and as lighting his pipe with most offensive tinder—*Stinkschwamm*, as Goethe calls it. My mother, when asked by Goethe "Was für eine geborene?" she was (What had been her maiden name?), could not resist the temptation, and replied, laughing, "Your Excellency ought to scent it; I am the granddaughter of Basedow." Happily, my mother was very beautiful, and was pardoned the liberty she had taken.

Regarding Heine, Professor Müller relates that

One afternoon as I and my friend were sitting on the Boulevard, near the Rue Richelieu, sipping a cup of coffee, "Look there," he said, "there comes Heine!" I jumped up to see; my friend stopped him, and told him who I was. It was a sad sight. He was bent down, and dragged himself slowly along; his spare grayish hair was hanging round his emaciated face; there was no light in his eyes. He lifted one of his paralyzed eyelids with his hand and looked at me. For a time, like the blue sky breaking from behind gray October clouds, there passed a friendly expression across his face, as if he thought of days long gone by. Then he moved on, mumbling a line from Goethe, in a deep, broken, an yet intelligible voice, as if appealing for sympathy:

Das Maulthier sucht düstern seinen Weg.

[For list of Books Received see page 1200]

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The Home Club

Some Fashionable Shops

There are certain evils connected with civic life that we associate with certain sections of the city and with certain classes of the community. It is always a revelation when it is discovered that evils that owe their existence to greed, ignorance, and indifference are common to all parts of a city and to all classes. When we think of overcrowding, it is associated with the tenement-house regions; when workshops and not homes are associated with this evil, it is the sweat-shop that is suggested to the mind. New York State Factory Inspector O'Leary ays that the workrooms of fashionable dressmakers in the fashionable end of New York City are often overcrowded. Nor are dressmakers alone violators of the law. Milliners also offend. The deputies have found twenty-seven girls working in rooms that gave air-space for only thirteen; twenty-five in a room which gave air-space for only nine; young children were found working until ten o'clock at night. The factory inspectors' department deputies are doing their best to correct these abuses. The difficulty for these employers is that the overcrowding is due to sudden demand on the working capacity of their shops, when extra help must be employed. Rents are so high that workrooms to meet the necessity of the maximum volume of business would seriously affect their working capital; the credit account which fashionable dressmakers and milliners are compelled to carry accounts for many of the economies in rent and wages they are forced to exercise. It is a pity that the workrooms could not be located in the suburbs within easy train and telephone service. The City and Suburban Homes Company may solve a part of this problem by locating a number of wage-earning families at one place. To do so might induce certain kinds of trades employing skilled women workers to locate within walking distance of these settlements. This is possible, but hardly probable. The immediate necessity is the prompt payment of dressmakers and milliners by customers; that would enable employers to deal fairly in wages and generously as to the housing question with the women and girls employed. At least the wealthy customer should see to it that her tardiness is not made the excuse for injustice to the people who work for those she employs. Perhaps the labels of the Consumers' Union Label League will form a part of the fashionable dressmaker's outfit when her customers have learned their relation to the working class for whom they have expressed sympathy; still, wages and healthful homes and shops are the surest ways to benefit the worker.

The Sewing-Schools

The New York Association of Working-Girls' Schools will give an exhibition in March of 1897. This will be more than a local exhibit. Thirty large institutions and State schools in the country not connected with the Association will send exhibits, and several foreign exhibits will be made, these coming through the Department of State at Washington. Any school wishing to send exhibits of its work to this exhibition of sewing will please correspond with the Secretary, Miss Dean, 109 East Eighteenth Street, New York City, before January 1. Correspondence does not mean a pledge to send an exhibit. The final arrangements cannot be completed until after January 1, when all schools in correspondence with the Secretary will be notified as to date, place, etc., of exhibition. The New York Association has arranged for a teachers' class to begin January 5, to be held five consecutive Tuesday mornings in the chapel of the First Church, Fifth Avenue and Eleventh Street. The price for the course of five lessons is $1.50, including materials. For ladies who desire to take this course not connected with any school belonging to the Association the price would be $2. Full information can be obtained in regard to the classes by addressing Miss McCreedy, 138 West Twelfth Street, New York City, not later than December 15. The Outlook gives this space in announcing these classes because it has been discovered that many of the ladies and young girls who volunteer to teach sewing in the sewing-schools know nothing about sewing. The spirit is willing but the intelligence is weak, for certainly no woman will claim that she is cultured or has lived up to the full measure of her opportunity who has not learned to sew; not necessarily to become an expert, but certainly to have enough knowledge to meet emergencies. It is a pity that the moral value of manual training is not more fully understood. If once this could be understood there would be no child in this country found over fifteen years of age who could not use his hands. Work done with the hands expresses the intelligence of the worker. The tongue can conceal ignorance; the hands never. The homes of the poor to-day suffer far more because of the lack of intelligence of the housewives than from actual lack of money. Every woman working among the poor knows this. She knows that when she meets a mother who knows how to keep house, who knows how to spend money wisely, who knows how to make the garments used in her family, she has met the mother who can respond most quickly to any effort made toward broadening her interest, increasing her intelligence, and widening her sphere of influence as a mother—as a householder. The sewing-schools are not perfect; nothing is; but great advances have been made. They are not now schools for educating to pauperism by giving garments as a bribe to the children, by passing as good work that which cannot be good, or bidding for large numbers of children in order to have a roll of names larger than that of their neighbors. Children are taught to sew, in all the schools managed with intelligence, by a graded system based on psychological knowledge and a theory that is the outgrowth of many experiments. It is the necessity of having the teachers taught that has formed the sewing-classes under the New York Association. It is said that the animal's scale of development depends on his correspondences to his environment. Man's correspondences are many; his connections too few. As his correspondences make connection with his environment—that is, equal the full measure of the opportunity for culture offered to him, the full measure of opportunity to share his culture with others—is he approaching the perfection that belongs to him who is created in the likeness of God the Father. Surely one is far from the full measure of reaching the correspondences of his environment who cannot use his hands with measurable intelligence.

Sanitary Science

The value of sanitary science to the wealth and health of a community is constantly proven by the reports from the health departments of all our large cities. A recent report from Buffalo refers to the frequent outbreaks of typhoid fever in that city. A bacteriological examination of the water revealed contamination. The examination led to the shutting off of one source of the water-supply, and the result is that since 1893 no outbreaks of typhoid have occurred in Buffalo. In Connecticut the courts have restrained certain cities from polluting the waters of the rivers supplying towns on its banks with water. The interference of the courts was instigated by the State Board of Health. Paterson, N. J., had 155 cases of typhoid between September 1 and December 8, as against 57 in the same months of the preceding year. The Board of Health trace this last outbreak to the discharge of the sewage from one house on the Passaic River, where there was a case of typhoid fever. The city of Paterson is supplied with water from the Passaic River. The New Jersey State Sanitary Association has been in session recently at Lakewood. The head of the State River Commission, Dr. E. J. Marsh, read a paper on River Pollution. He said the fall of the Passaic River is only seven feet in twenty-one miles; the current is so sluggish that it cannot carry off the sewage emptied into the river. The whole river is polluted, and threatens the health of every community that uses the water of the river for household purposes.

A Problem in Psychology

One of the amusing things in life is the constant recurring of an old story in a new dress, and to the student of psychology this becomes particularly interesting, because so often the incident is told as a personal experience, and still more frequently as that of the experience of the narrator's friend. Recently the papers have been telling a story of Dr. Diller, a former rector in St. Luke's Church in Brooklyn, and a man beloved by the whole city. The story is told of him in this way: He was called to visit a family that was said to be in great distress. The head of the family was dead, and his widow and children were left destitute. Dr. Diller saw the body of the husband in one of the rooms when he called. He expressed his sympathy in all possible ways, not the least of which was that of giving financial aid. When he left, he forgot his umbrella. Now this umbrella is the pivot of the story, always. He returned for his umbrella, to find the dead man sitting up counting the money he had given to the widow. A year ago last winter that story was told of a narrator's friend this way: Two young girls, school-teachers, who rarely had enough money to pay for tickets for the opera, were going one Saturday noon through one of the side streets near a thoroughfare, where they discovered a small child sitting on a stoop, crying very bitterly. They stopped, and the child told them a pitiful tale. Her father had just died, the family were just going to be evicted, her mother wasn't well, and none of the children was old enough to work. Altogether it was a most touching tale of woe. The two school-teachers looked at each other, and without words each made the other understand how wicked it was to spend money for the opera when there was such awful suffering in the world. They followed the little girl home. She ran up the dark stairs in the tenement ahead of them, as she explained it, to open the door so they could see. When the two young school-teachers reached the tenement, they saw stretched on a bed, in a dark bedroom, a figure covered with a sheet. The widow was the picture of hopeless woe. The room was clean, but oh! so poorly furnished. There was the usual little baby in her arms, and the usual little baby crawling around on the floor. Of course the matinée money was given to the widow, and, with tears in their eyes, the two school-teachers hurried down stairs. The umbrella of one was forgotten; she ran back for it, knocking and opening the door, not waiting for an answer, to see the dead man sitting up in bed counting the money. Four years ago this story, with the umbrella still as the pivot, was told, only it was the money for a new evening bonnet, the purchaser having been without such a bonnet for a number of years, but this time she followed a little boy home. There was the same dead man, the same picture of distress, the umbrella forgotten, the sudden return, the discovery of the dead man counting the money—all of which really becomes very interesting as you watch this story. Will somebody explain the mystery, for these are always told as a personal experience of reputable people or of their friends?

Educational Organizations

The League for Political Education of New York City is accomplishing what it was organized to accomplish, the education of its members in the problems of municipal, State, and National government. Classes are held for the study of current events under one of the ablest teachers in the city. Lectures are given on Saturday mornings, open to the public, on political and social topics affecting the city and State. Classes in parliamentary law are held twice each week, and also classes in political science. In connection with the Woman's Auxiliary of Civil Service Reform a series of lectures have been held. The last of these lectures, by Mrs. Charles R. Lowell, will be given December 30, "The Conclusion of the Whole Matter." These lectures are given at 23 West Forty-fourth Street, the home of the League for Political Education.

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For the Little People

Putting the World to Bed

By Esther W. Buxton

The little Snow-people are hurrying down
From their home in the clouds overhead.
They are working as hard as ever they can,
Putting the world to bed.

Ev'ry tree in a soft fleecy nightgown they clothe,
Each post has its nightcap of white,
And o'er the cold ground a thick cover they spread
Before they say good-night.

And so they come eagerly sliding down
With a swift and silent tread,
Always as busy as busy can be,
Putting the world to bed.

❀

Georgiana's New Year's

By Mary Allaire

Lilla was very happy after Georgiana came home. She had always felt anxious and unhappy when she wakened in the night and thought of Georgiana in the little wooden hut out on the drying-shed—especially when it rained, or the wind blew hard. Of course she always remembered to cover Georgiana up carefully at night, and to let down the heavy curtain in front of her dear hut. Lilla knew, too, that Uncle John, the night-watchman, had to pass over the drying-platform every hour; but in spite of all this the little mother of Georgiana was unhappy when she wakened in the night and thought of the darkness and loneliness of her darling child. It was this that made Lilla so happy when she saw Georgiana on the couch in the light of the open grate fire in her room.

It was Christmas night, you remember, when Georgiana came home. There was no school that week, so Lilla could give Georgiana all her time. Her papa looked very solemn when Lilla said, the day after Christmas, that she was going to stay home with Georgiana. "Have I a rival?" he asked. Lilla threw her arms around his neck and said, "Papa, how foolish!" She covered his face with kisses, and buried her head in his neck. "Papa, you know I love you better than anybody in the world, but Georgiana will be lonely this first day here, and I think she needs me."

He held Lilla a minute close to his heart, in a way that made her the happiest child in the world, and said, "Of course she does. You are right. Stay with her to-day." He kissed Lilla, walked over to the couch and shook hands gravely with Georgiana, and hoped she would learn to like her new home. Lilla was in the big boarding-house alone.

In spite of Georgiana, Lilla had a wild desire to run after her father. She went with him always to his office, and from there to school with big Fisher as attendant, and under Fisher's escort she went back to the office from school. To be away from her father was a very rare experience, and, even in her own room, it meant an attack of homesickness. The first difficulty that Lilla met was a lack of furniture adapted to Georgiana. Lilla loved comfortable chairs. She disliked sitting on chairs that were too high, or at tables that were too high. She found that Georgiana must sit on the couch; there was no other way to make her comfortable. The day was a pleasant one. She made her precious child a new dress and hood out of material paid for out of her own money.

"The only thing that troubles me, Georgiana, about you is that I shall have to leave you at home so often, all alone. There is school, and I must stay with papa. You will have to learn to live alone, Georgiana." Georgiana looked quite satisfied.

"You know, dear, I would take you with me always if I could. You would not be at all like Mary's little lamb. You would be very quiet. But I think you might not be good for the other girls in the class. They are not used to you, dear, as I am. You know at first I could not study—I kept looking at you all the time. It was not your fault, dear-heart. It was just ugly me. I loved you so," Lilla whispered softly, "that I wanted to look at you all the time." Lilla felt quite sure that Georgiana understood her.

The days flew very fast that week. Lilla's papa pretended that he was greatly neglected by his daughter and his granddaughter. When bedtime came, he would take one on each knee, and the history of the days was told.

"Lilla, to-morrow is the first day of the year. Do you wish that it was like Christmas?"

"What do you mean, papa?"

"Do you wish that there were presents and New Year's trees and all the things that go to make Christmas such a gay time, such a happy day?"

"No day could be just like Christmas. It's a day just by itself, papa."

"I've been thinking about Georgiana, Lilla. I think she was left out of our Christmas, and perhaps we might make New's Year's Day her day."

Lilla's eyes grew sorrowful.

"Papa, do you think she felt it? Did she feel left out?"

And Lilla took Georgiana's hand, and pressed her head close to her father so that he would not see the tears in her eyes.

"Oh, no! I do not think she felt left out at all. She came home, and that must have been a good Christmas gift. It must have been pretty lonely for her at night." Lilla kissed him gratefully. He had felt just as she did about Georgiana.

"Papa, is it too late for me to go out and buy"—Lilla stopped quickly, and looked at Georgiana apprehensively— "Some figs," added her father, with the suggestion of a wink at Lilla, as if to say, "We understand each other." "No, it is not too late—Georgiana will not object to being left alone here. It is far more comfortable than the play-house."

"I'll put her to bed," said Lilla. She has not taken a nap to-day."

"Very like her mother," commented the papa, which caused Lilla to blush. Lilla hated "naps," and the suggestion always meant a very unpleasant state of feeling when Lilla had a nurse. She remembered it now; so did her papa. Georgiana was undressed and put to bed on the couch.

When she was covered up, Lilla told her: "I am going to buy some figs, Georgiana. We will leave the gas burning low, dearest."

When Lilla came home, she put the box of figs on the table, and stole quietly to bed. In the morning she got up before it was light, and dragged blankets over to the couch and went to bed with Georgiana. She slept there until the room was flooded with sunshine.

How she hurried and dressed! How carefully she dressed Georgiana, her face radiant with the consciousness of a happy secret!

She knocked on her father's door, and they held a whispered conference. The end of it was that Georgiana was carried into her grandfather's room while Lilla and her papa went to breakfast. Lilla was asked to stay in the parlor after breakfast, while her papa went upstairs. When she was called and went to her own room, she stood in amazement at the door. Georgiana sat in a chair of mahogany, put together with brass-headed nails. In the middle of the room was a four-post bedstead beautifully carved, and made up with sheets, blankets, and pillow-cases; on it was a card, "From Jack and Bill and their Mother." The chair had a card on which was written, "From Fisher, with much love."

A table just the right height for Georgiana had a card on top, "From Uncle John, made in the night-time." Brown had made a rocking-chair for Lilla. "All babies like to be rocked. Brown rocked her mother to sleep many times." Lilla's own present was on Georgiana's head—a warm hood. In the corner stood a doll's carriage with a card, "To my grandchild, for the happiness she has given my child."

Lilla knelt beside Georgiana and whispered softly, "We thank everybody, but most of all dear papa." And that was Georgiana's New Year's, and I think you will agree with me that it might be called Lilla's.

❀

A Dog-Motor

Out in California there is a dog named Gyp, and I am quite sure you will agree with me that Gyp earns his living. His owner built a dog-motor—that is, a machine for pumping water for the cattle. When Gyp was put to work in this dog-motor at first she did not know what to do. She ran so fast that she became exhausted and had to be lifted out. The next time she did a little better. After a time she would slip into the motor and start to work of her own accord. At first she would pump the water until it ran over and out of the pipes, but she does not do that now. She watches the tank, and when it is full she stops. Now when she goes to the motor she looks in the trough to see how much must be pumped, and goes to work As soon as the water has reached the right level she stops. When Gyp sees the cattle coming, she immediately goes to the drinking-trough, and if it is not filled up she starts to work; and the remarkable thing is that she stays in the trough to be ready to prevent the trough's being dry. You can imagine how hard Gyp has to work. Each stroke of the pump puts about one quart of water in the trough. Sometimes Gyp pumps over two hundred gallons of water without stopping her work.

❀

Which?

Under the pear-tree a little girl swings;
Up in the branches a little bird sings.

Which is the sweeter? You know very well
That is the matter quite hard to tell.

Mother calls, "Marjorie, come take little brother."
To the nest, "Peep, peep," calls the little bird-mother.

"Chirp, chirp!" answers birdie, all in a flutter.
"O, dear! I don't want him!" the red lips mutter.

Who could have thought it! Ah, well! ah well!
Now which is the sweeter, 'tis easy to tell.

—*Pansy*

❀

Large Puddings

Christmas is a time of joy and feasting. For weeks mothers are busy preparing good things for the Christmas dinner. Years ago greater preparations were made. There is recorded a Christmas pudding, made many years ago, that measured five feet across, and required twenty-five pounds of flour, and fruit and other things in proportion, to make it. There is record of a plum pudding that was drawn through the streets of London a great many years ago that contained four hundred pounds of flour, one hundred and forty pounds of raisins and currants, and two hundred eggs. A pie was once sent to London, from a gentleman's country house, that was twelve feet across and weighed one hundred and fifty pounds. It was a meat pie of game.

❀

Strength

Who says, "I will," to what is right,
"I won't," to what is wrong,
Although a tender little child,
Is truly great and strong.

—*Youth's Companion*

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Correspondence

Christianity and Socialism[1]

To the Editors of The Outlook:

Mr. Lecky in his "Democracy and Liberty" calls attention to certain phases of the Socialistic thought of our time, to which perhaps many of us clergymen who have taken more or less interest in Socialism have been indifferent. We have supposed that the Continental Socialism, which has enrolled hundreds of thousands of voters, and which has formally adopted as its programme the confiscation of property, the extirpation of religion, and the abolishing of marriage, is something entirely different from English and American Socialism. There is in the Anglo-Saxon mind a reluctance to strict logic, an eclecticism, and a spirit of compromise, upon which we have relied to seize the good that there may be in Socialistic ideas and to reject the evil. But it is doubtful if this optimism is any longer wise. It was not a Frenchman or a German who invented the phrase "trinity of evil" to describe religion, private property, and marriage, but an Englishman, Robert Owen. Godwin in 1793 announced that "the institution of marriage is a system of fraud." "So long as I seek to engross one woman to myself I am guilty of the most odious of monopolies." The late Mr. William Morris, the gentle poet-artist, contends, with Mr. Bax, in a joint work on Socialism, that marriage should cease to be a permanent and binding contract, and should be a mere voluntary association, dissoluble by either party at pleasure. Mr. Bax describes Socialism as an "atheistic humanism," which "utterly despises the other world with all its stage properties," by which he means the present objects of religion, and he tells us that the existing theology "is so closely entwined with the current mode of production that the two things must stand or fall together." How does this differ from Bebel's announcement? "We aim," he says, "in the domain of what is to-day called religion, at atheism."

Recent developments in our own country show a trend in the same direction.

The "Sozial Democrat" declares that "Christianity is the greatest enemy of Socialism." If this is true, then it is also probably true that Socialism is a bitter foe of Christianity; and how, then, can Christian clergymen be expected to give it aid and countenance? Yet we have formed "Christian Social Unions," and some of us have called ourselves Socialists, and have preached Socialism from our pulpits.

It is not quite easy to see the connection between Socialistic ideas concerning the functions of the State and the atheism on which the Continental thinkers insist so strenuously, but it may lie in the fact that the Christian view of society is that it is an evolution which mankind has arrived at through centuries of effort, under the guidance of the Divine Mind—it is the shadow cast by the thought of God on human affairs. It is therefore, in the Christian estimate, a good thing, worthy of admiration and profound respect. But the Socialist starts with the assumption that society, as it now exists, is utterly bad, because it is a scheme by which the few oppress, or "exploit," as they say, the many. Only the devil could have been in control during the making of such a condition; and to the mind ready to accept such a conclusion, the passage to atheism in the realm of theology can scarcely be a broad leap.

It begins to look as if the term Christian Socialism involved a contradiction, and that in adopting it we are trying to bring together two hostile forces. It is doubtful if there is room for both in the same tent.

R. KIDNER.

St. Andrew's Rectory, Boston.

[1] See editorial on this subject.

Quakers and Mobbing

To the Editors of The Outlook:

I have read in your issue of November 21 an article entitled "The School Teaching of History," and while I am in sympathy with much that is said by "A Teacher," I am anxious to know the foundations on which his assertion is based: "When even Quakers defend mobbing, what can we expect of those whose fundamental belief is not peace and good will?" I am a Friend or "Quaker," and should be grieved to know of any action on the part of our Society which violates the principles we have always professed—"Love to God and Man."

A. W.

In Reply

To the Editors of The Outlook:

I am sorry to have any one imagine for one moment that I intended to imply that the *Society* of Friends countenanced "mobbing" or any other violence. My words were, "When even Quakers," etc., not, when even *the* Quakers; meaning, of course, *some* Quakers. The fact that the Society of Friends has always been committed to non-resistance, and has so nobly suffered for that principle, was the reason for my using as an illustration of the deplorable and far-reaching consequences of our vicious methods of teaching history, the fact that I had repeatedly heard members of that Society justifying the "mobbing and stoning of," etc. It is true that I heard other Friends condemning such lawless conduct, but these were generally talked down by their louder interlocutors. When venturing, in some of these arguments, to say that "in a country where the people made their own laws it was especially obligatory on its citizens to obey those laws," my sentiment was pooh-poohed, not as a truism, but as nonsensical. When urging that such sentiments would lead to a French Revolution instead of to the constitutional revolution worked out in Great Britain without bloodshed or any violent overturning of the existing state of things, I was appalled by the response, "That's all right. The French Revolution was a good thing. I hope we *shall* have one." After several years of careful, thoughtful listening to many conversations on public questions among these friends who were Friends, I came to the conclusion that here again was the harvest of the seed sown by the history teacher. That harvest has gone on multiplying year after year, till the tares seem to have completely choked out the wheat, till brotherly love, either between nation and nation or between fellow-citizens, seems in danger of annihilation. It needs all our faith in God and his presence in human hearts to keep us from feeling that we are on the verge of some awful cataclysm that will sweep true democracy from the land.

The teacher of history has sown the "grain of mustard-seed" and "it has grown to be a great tree, and the fowls of the air"—the raven and the vulture—"have lodged therein."

A TEACHER.

Brooklyn, N. Y.

The Dead-Line of Fifty

To the Editors of The Outlook:

A regular church-goer for forty or fifty years cannot have failed to observe how few men ordained to the ministry maintain their full power beyond the dead-line of fifty, though some instances may be remembered where their powers and influence have increased up to and after that age. Some have been retained through personal regard by their parishes long after their waning activity and usefulness was apparent; but multitudes have succumbed to an enemy which approached so slowly and insidiously that they have not been aware of the period of fatal attack. Between the ages of forty and fifty in most men there is a tendency to moderate activity, to slow down as to speed, physically if not mentally. A previous study of the dignified style in carriage and demeanor, and adoption of the same in greater or less degree, as becoming the station, may have had something to do with the personality of the man as he appears at this stage. It is most likely both acquired and natural. The result, as it appears to his congregation, is a loss of speed, life, activity, and animation, qualities that play an important part in controlling the interest of his hearers. And this vanishing virility may be still further emphasized by his adoption of or adhesion to obsolete styles and methods, and by not keeping in touch with the world's progress; and the worst of it all is that the subject does not seem to be aware of all these signs of decadence. In most cases there is no good reason for this falling off in vigor and animation. A word, a hint from some real, kind friend would often be sufficient; but it is such a delicate matter that few ever find such a friend.

My object, then, is to put clergymen who approach the age of fifty, or thereabouts, upon their guard against the insidious approach of an enemy common to all mankind. Let them set a watch upon their physical selves; let them study the mechanism of the human clock; let them give a few turns with the key which they may possess, and thus keep up the speed and maintain their power for a longer period.

There are too many prematurely old-mannered men both in and out of the pulpit. Too many accept what appears to them the inevitable, and so we have a slow, dull, liteless conduct of church service where might be brightness, life, activity, and youthful vigor.

We have too many old-young men; we should have more young-old clergymen; and the foregoing is intended as a hint to the semi-centenarians.

G. W. B.

Having a copy of "The Bishop of Oxford's Puzzle," I take pleasure in sending it, through you, to "L. T. S."

L. P. H.

A PUZZLE BY THE "BISHOP OF OXFORD"—"THE WONDERFUL TRUNK"

I have a trunk containing: 1. Two established measurements. 2. Two feet. 3. Two lids. 4. Two musical instruments. 5. A number of instruments indispensable to carpenters. 6. I have always with me a couple of fish and numerous shell-fish. 7. Two lofty trees. 8. A species of gay garden flowers. 9. A great many wild animals. 10. Weapons of warfare. 11. A number of whips without handles. 12. Many weathercocks. 13. A fine stag. 14. The steps of an hotel. 15. Two imposing buildings. 16. A number of Spanish grandees. 17. Two students. 18. A large wooden box. 19. Production of a camphor-tree. 20. A piece of English money. 21. An article used by artists. 22. Something used in crossing the sea. 23. A pair of blades, minus handles. 24. A single letter finished off with bows. 25. A small craft, impelled with one oar. 26. A House of Commons on eve of division. 27. Part of a carriage. 28. A secure fastening for the whole

"A Merry-Thought"

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

I want the best books I can get on the following subjects. Will you tell me what they are, where I can get them, and probable price: 1. Book on Embryology. 2. Evolution from the life or soul side in contrast to the body or material side like Spencer's. 3. History of Israel from earliest times down to the present. How is Ewald's? Is there any better? 4. Life of Christ, first and second choices. 5. Bible Encyclopædia or Dictionary. 6. Best helps for the International Sunday-school lessons. 7. On the Atonement.

F. B.

1. A. C. Hadden's "Introduction to the Study of Embryology," published in London, 1887. C. S. Minot's "Human Embryology," New York, 1892. 2. It is the evolution of life that Mr. Spencer treats of. What you want is an account of the evolution of moral life. Mr. Spencer's "Data of Ethics" gives a partial account of this. For a complement to it see Dr. G. Harris's "Moral Evolution." 3. Dr. H. Graetz's "History of the Jews" is the best, in their view, but is expensive. E. H. Palmer's "History of the Jewish Nation" and "The Story of

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the Jews," in Putnams' series, are compact and inexpensive. 4. Keim's "Jesus of Nazareth." Andrews's "Life of Our Lord," revised edition. 5. Smith's Dictionary, Hackett's revision, is the best, but not up to date. We understand that a new edition is in preparation. The abridged edition of it is fairly good. 6. Peloubet's is as good as any. 7. "The Divine Satisfaction," a tract by Dr. Whiton, published by Thomas Whittaker, Bible House, New York, who can also give you the price of any of the above, and procure them for you. Any leading bookseller can do the same.

Kindly suggest to me the most helpful commentaries on the several books of the New Testament. I have the "Expositor's Bible." I do not care about all being of a series. I want the best and most suggestive commentary on each book published.
J. W. M.

Premising that this is for a pastor, instead of a commentary on the Gospels we should take Keim's "Jesus of Nazareth," together with Wendt's "Teaching of Jesus." For the Acts, Hackett's Commentary, balanced by Weizäcker's "Apostolic Age." For the remainder, we reprint the answer given May 2, 1896: Sanday on Romans (in the International Critical Commentary), Stanley on Corinthians, Lightfoot on Galatians, Philippians, Colossians, and Philemon, Macpherson on Ephesians, Ellicott on Thessalonians, Lange's Commentary for the Pastorals (by various editors), Vaughn on Hebrews, Mayer on James, Westcott on John, Johnstone on 1 Peter. Add to this F. D. Maurice's expository lectures on the Revelation of John.

I send you herewith a question which I have asked several times but have never got any attention paid to me. Twice I have asked it of the "Sunday-School Times," and they took no notice of it. What is the meaning of the term "eternal life" or "everlasting life," as used in the New Testament? Does it always mean the same thing? Does it ever mean existence without end, and nothing more?
R. F. H.

Where "everlasting" occurs in the A. V. as a translation of the Greek word *aiōnios*, the R. V. substitutes "eternal" as the proper rendering. It means characteristic of or belonging to eternity, not lasting through eternity, just as a winter dress means a dress belonging to but not necessarily lasting through the winter. Sometimes it is applied figuratively, as to "the eternal hills;" but the idea of duration attaching to it is derived from the thing to which it is applied. In speaking of "the eternal God," the idea of endless existence lies in the substantive, not in the adjective. It never by itself means existence without end. The Greek has other words for that, one of which is used in Hebrews vii., 16.

Please translate (for a poor young Latin scholar) the heading of a few lines of poetry by Arthur C. Benson which are to be found in November 14 number of your paper, as follows: "Ocius Admotis Ire Redire Votis." Are these words a quotation, or are they explained by the poetry? What do "*Ire*" and "*Redire*" depend on? Are "*Admotis*" and "*Votis*" a noun and a participle in apposition? Y. L. S.

The meaning is, "To go and return more quickly by the aid of vows." It is probably a quotation, we know not from what. *Ire* and *Redire* depend on the omitted part of the sentence. *Admotis* and *Votis* are in the ablative absolute. It is what is known in prosody as a "leonine" verse, in which the word at the end rhymes with the word before the pause in the middle.

1. Please name and give prices of a few, not too elaborate, books that will be helpful in studying the International Sunday-school lessons for the first half of 1897. 2. Has not Dr. C. Geikie published a book the past year that covers this ground? If so, where can it be obtained? 3. Does The Outlook intend to publish notes on these lessons the coming year? We have missed them very much the past year or more. "A."

1. Dr. Matheson's "Spiritual Development of St. Paul," Vance's "College of Apostles" (popular and practical), Professor Ramsay's "St. Paul as Traveler and Roman Citizen." 2. We do not know. 3. No regular publication is contemplated. More than that we cannot at present say.

Are these passages to be taken literally? Kindly tell what is the true meaning of them: Matthew v., 42; Luke vi., 30, and 34, 35? S. M.

Inasmuch as these are specifications of the duty of love, it is implied that only such giving and lending are enjoined as will be helpful, not harmful. The direction to submit to spoliation is part of the general rule of non-resistance, enjoined upon a church that was to suffer persecution, by adhering to which rule the church finally overcame her persecutors. In Luke vi., 35, see the R. V. for an important correction of the A. V. Disinterested and unwearied benevolence is the lesson here.

Who was the author of the pamphlet written some forty years ago (I have an indistinct impression that it was by Dr. Bellows) entitled, substantially, "Emigration Tending to Barbarism"? It created quite a sensation at the time among thinkers. C. W. W.

About that time Dr. Bushnell, of Hartford, preached his sermon entitled "Barbarism our First Danger," which gave a powerful stimulus to home missions. Perhaps this is what you refer to.

Kindly give name and address of Congregational paper in Australia. If there is no such paper, give the name and address of any Congregational Missionary Society in Australia. J. F. A.

A serviceable address, as we think, and the only one at hand, is Thomas Pratt, Esq., Treasurer of the Auxiliary of the London Missionary Society, 18 Bridge Street, Sydney, New South Wales.

From what book can I obtain the best history of still life, flower, and fruit in English and American art (painting) from 1800 to the present time? *

North (Marianne), "Recollections of a Happy Life;" Champlin and Perkins, "Cyclopedia of Painters and Paintings."

Please give the best books containing the arguments in favor of the Protestants as against the Roman Catholics on the following subjects: 1. Infallibility of the Pope. 2. The Church. 3. The Confessional. 4. Transubstantiation. 5. Purgatory. 6. Prayer to Saints. L. C. K.

Littledale's "Plain Reasons Against Joining the Church of Rome," and Stearns's "Faith of our Forefathers" (Thomas Whittaker, New York).

Some eight or more ago weeks your paper contained an inquiry in the "Correspondence Column" for information as to where "Key" to picture called "The First Prayer in Congress" could be obtained. Inclosed please find rough tracing of "Key" to above-named picture, which kindly forward to party desiring it, provided he has not already received it from some other source. L. A. P. N.

If the original inquirer will send address, we shall be pleased to forward the "Key."

Where can I obtain the history of sculpture in the United States during the last half-century? I have "Poole's Index," but it furnishes little information upon this subject. W.

Marquand & Frothingham, "A History of Sculpture" (Longmans, Green & Co., New York).

Can you refer me to anything that will give me a description in detail of the gold-mines lately discovered in Africa? I should like a description with maps, if such are to be had. C. A. R.

The best descriptions have appeared in the columns of the London "Statist."

Could you inform me through your paper (1) whether it is possible to secure a Ph.D. in Germany within *one year*? (2) Can one get a degree of that kind for work in theology? W. E. S.

1. Hardly. 2. Yes.

In response to our request to be informed of the best book on the views of the Society of Friends concerning the Lord's Supper, "C. R." names a booklet by Joseph Phipps, "True Christian Baptism and Communion." "A. H. V." says: "Our acknowledged classic is Barclay's "Apology for the True Christian Divinity." "C. E. H." refers to Caroline Stephens's "Quaker Strongholds." We thank these and others. (Friends' Book-Store, 304 Arch Street, Philadelphia.)

In answer to query by "W. P. W.," you speak as if a metaphysical conception of God precluded any adequate notion of Him as a living and active personality. Many will beg to dissent from such an opinion. By omniscience, metaphysicians mean that the one spirit is an ideal unity. God may not "hope" in our human sense. But that spirit which is absoluteiy transparent to itself is a still worthier object of religious devotion. By omnipotence metaphysicians mean that the one spirit is a dynamic unity. God may not have the "skill" which implies effort or imperfection. He has the higher power of a perfect self-manifestation. A true metaphysical notion of God, while not precluding the poetical and literary conception, offers to the religious consciousness a no less real and an infinitely more profound object of devotion and worship.
R. C.

W. R. A.—If my memory serves me, the line

"In the name of the Prophet Figs"

occurs in a play called the "Veteran," written by Lester Wallack, and the line named is in the part taken by the late John Brougham, a shipwrecked Irish sailor, who became Grand Vizier or some other high official among the Algerines.
C. O. L. C.

1. Can any of the readers of The Outlook tell me where to find an old poem beginning:

"When the hollow drums have beat to bed,
When the little piper droops his head,
Then will we, from prison free,
In the moonlight march forth cheerily."

2. Does any one know where one could find a copy of "Peter Parley's Boys' and Girls' Magazine" for *1843?* C. L. C.

If "Diligent Reader" will send his address to J. H. B., 2435 Grant Avenue, Philadelphia, Pa., a copy of "Phipps on Baptism and the Communion," also Barclay's propositions on these subjects, will be mailed to him, free of charge. J. H. B.

The poem "John o' the Smithy," concerning which inquiry is made, was written by George W. Sears (1821–1890), whose poems were published by the Forest and Stream Publishing Company, in 1887, with the title "Forest Runes." The volume contained an autobiographical sketch by Mr. Sears.
C. B. R.

Can you tell me where I can purchase a book, "Rosa of Linden Castle"? It is an old book treating on the old German castle life, which makes it interesting and instructive for boys and girls.
E. P. McM.

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The Spectator

"The Latin noun in this case, gentlemen, is, as you see (you may leave the room, Mr. ——) governed by the verb, and therefore—" Here is a half-sentence that has stuck like a burr in the Spectator's mind all these years since his boyhood. He never knew how it ended, for the class-room door closed on the rest. By which it may be rightfully inferred that the hiatus in the middle should be filled with the Spectator's name.

❀

That little sentence marked a curious revolution in the class-room where it was spoken by a new teacher to an old class. On it, as on a pivot, that whole group of boys, unruly as so many young Bedouins of the desert, were turned straight about and sharply set in the direction of law and order. The old teacher whom this quoted new one had supplanted had been (the Spectator remembers the poor fellow well) very gentlemanly and most scholarly, but high-tempered and tensely strung. He had been, also, over young to hold the post he did—in fact, not very much older than the eldest of us, and we had seen, with boys' intuition, that we should have no difficulty in rendering his life a torture to him, which, with boys' brutality, we promptly proceeded to do. If the too busy principal of our school had known all we had made that unfortunate subordinate undergo, he might have acted differently; and yet perhaps he knew best. A round and, to do him justice, a most polished peg was in a square hole. A rude jerk may have been the kindest way to get him out.

❀

One never-to-be-forgotten morning our principal had opened the class-room door suddenly on a scene that turned him to stone on the threshold. His Latin master, purple with rage, was chasing two small boys—one of them was the Spectator—about the room at the end of a brandishing rule. "Sir!" thundered the voice of the principal, "use your authority, not your legs!" Alas, poor man! he had none to use. We never saw our young Latin master after that morning, and to this day the Spectator has some prickings of conscience on his account. He was followed by the Spectator's conqueror, a short, heavy-set man, who, as it proved, had no temper and no nerves at all. At first we thought he had no authority either, so small was he, and so kind-looking behind his twinkling eye-glasses. In the first few days was discovered our mistake. The discovery dated from the Spectator's enforced exit. It was the extreme essence of humiliation to the Spectator, as he well remembers, to be sent from the class-room "between words," as the boys called it. *His* discipline a thing of no importance whatever! Every boy in that room felt the disgrace. You could have heard a pin drop as the Spectator wended his mortified way to the door. Long after, when that same young Latin master and the Spectator had become one age, as men do after twenty-odd years, the master confessed that his hands were trembling under his desk when he gave the seemingly careless order. "My whole future as a teacher hung on the way I made you leave that room," he said. "I was always very grateful to you. You might have been sulky, or, indeed, suppose you had defied me!" "Defied you!" said the Spectator; "don't you suppose I would if I had dared? You had nothing to be grateful to me for, I promise you!"

❀

And just there lay the secret of the man's power. We were mortally afraid of him, good and kind as he was. Yet he never did anything to assert his power, at least not in the early years of his successful course with us. Before we all parted the Spectator did have the pleasure of seeing him order a big football fellow to sit down in a chair so that he might shake him, as he richly deserved. The boy's teeth rattled in his head. The young master could not have reached the lad's shoulders standing. How we did admire that one touch of fine temper! But he did not need to do this to prove to us that he could. We believed without proof. The Spectator has never since seen quite so developed a talent for controlling boys as had this man. His class-room was like those we find in colleges, not like a preparatory school. For one thing, he never spoke a boy's name except in praise or blame. To him we were as a solid class, unless one of us separated himself from the body by a distinguishing piece of scholarship or distinguishing piece of folly. Such a sense of solidarity was thus engendered that we sat in breathless waiting when a classmate's name broke the air, all feeling the disgrace if he were reprimanded, all honored if he gained approval. The Spectator owes much to many in one and the other direction, but his first real knowledge of true discipline he owes directly to that little master whose peculiar genius sent him smarting from the class-room "between words."

❀

The Spectator lately found a young friend of his acquaintance arranging a bent pin, with horrid ingenuity, for the chair of one of his masters, whom he frankly named. "Why do you boys always try to torment Mr. B.?" asked the Spectator; "I never see you making bent pins for Mr. C. or Mr. E." The answer was unhesitating: "We're afraid of Mr. C., and Mr. E. always wipes a seat he sits on, or he kind of slides on it sideways. He's no fool. Play a trick on him, and he makes a fool of you. Mr. B., he always sits right down. He's sat on papers of bent pins, and he keeps on sitting. He ought to be stuck, to teach him better." Now, the Spectator knew Mr. B., and knew that he was far from being a fool. He was, in fact, a ripe scholar, and a much kinder and finer soul than either Mr. C. or Mr. E.; but he could neither dominate his boys nor outwit them, and he would go on believing in their natural goodness. Therefore as a boys' teacher he was not a success.

❀

It chanced that the Spectator was in a lonely region of country for a short time, and while there made friends with the teacher of the local school. One morning the teacher was ill, and, thoughtlessly, the Spectator offered to take his place at the school. Now, the Spectator—he must confess it—has not an awe-inspiring personality; therefore on sight of him the school made up its mind to take a holiday, with the Spectator as amusement. For a time it looked as if they were to succeed. The Spectator set his teeth and made up his mind to go through with it, but he had no sort of grip on the school, and he felt exactly as a fisherman must feel when his haul of fish begins to break out from a weak-meshed net. It was a curious sensation, and the Spectator is glad that he has felt it—for once. It nerved him to effort and sharpened his wits. He was walking up and down the aisles, mechanically giving out arithmetic examples, and thinking he might have ignominiously to dismiss the school if he could not soon control it, when from under the book he was reading he suddenly saw a great clod-hopper shoe thrust out, evidently intending to trip him. By good luck alone he avoided the trap, and walked on to find a little further another sneaking boot across the aisle. By this time the Spectator's blood was up, and, with what he always considers a flash of genius, he stopped only to exclaim, "What's this thing doing here?" Then, catching up the boot, foot and all, he tucked it under his arm and walked on rapidly, still giving out examples. Like a great lamed bird, his arms waving wildly, the astonished owner of the foot hopped along behind the Spectator, keeping up with great difficulty, and deeply abashed by the roars of derisive laughter on all sides, music to the Spectator's ears. It was a glorious victory. The laugh was with the Spectator, and the rest of the day was his.

❀

Teachers can be born and teachers can be made. Not all, alas! like his little master—of whom the Spectator loves to write—are teachers by both birth and education. Perhaps he was not so wonderful as the Spectator believes, for all men do love to prate of those who taught them, and of those methods by which their eternal egos were formed. Somehow the precepts that helped to form us are never so forcible when we repeat them as when we heard them first. The reason may be that it is not so much what a teacher says as what he is; and (let no pedagogue think otherwise) none so soon know what a man is as his scholars, particularly when he most wishes them to believe him what he is not.

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Bits of Fun

Crimsonbeak—There's a man who was congratulated by his employer for being short in his accounts. Yeast—That's curious! "Not at all; he's a newspaper writer."—*Yonkers Statesman.*

An astute little boy was asked the other day what was meant by "sins of omission," and he responded, without any pause or hesitation, "The sins we have forgotten to commit."—*New York Commercial Advertiser.*

Aunt Dorothy had just finished her preparations for a bicycle ride, and appeared at the door arrayed in bloomers. "Oh, auntie!" exclaimed Jerry, who was playing in the garden, "are you going to be my uncle?"—*Harper's Bazar.*

"Why do they say 'as smart as a steel trap'?" asked the talkative boarder. "I never could see anything particularly intellectual about a steel trap." "A steel trap is called smart," explained Mr. Asbury Peppers, in his sweetest voice, "because it knows exactly the right time to shut up."—*Cincinnati Enquirer.*

A New Hampshire man, who was spending the day with some city relatives at a large "show" estate in the suburbs of Boston, looked with strong disapproval at the weather-proof plaster statues which were to be seen at various points on the beautifully kept grounds. "Five scarecrows!" he ejaculated, scornfully. "Five scarecrows on about two acres o' pasture land! One's a plenty!"—*Exchange.*

Unwritten History.—It was beginning to look like rain. "Noah," called out the usurer who had accommodated the ark-builder with a small loan, "when are you going to settle that little account?" "I think," replied Noah, putting his head out of a window in the side of the vessel and scanning the heavens, "I shall be able to liquidate fully in about forty days." And he drew his head in again.—*Chicago Tribune.*

A year or two ago it was my fortune to listen to an oration on "Anæsthetics" by the valedictorian of the graduating class in Meharry Medical College. The oration itself was sensible and interesting, but the valedictions were amusing enough to make a cynic smile. The sentences flew east and west. One of them ran so: "Nashville, my friends, is the brightest chandelier in the vestibule of Ethiopian grandeur."—*Northwestern Christian Advocate.*

The city of Ripon, England, has been holding a festival week in honor of the commencement of Queen Victoria's sixtieth year of rule. The chief feature was a daily historical pageant, illustrative of all the periods of English annals. A good story is told of a little bedecked boy who was found one morning wandering on the outskirts of the pageant, and sobbing aloud: "I've lost my Epoch! I've lost my Epoch!" A good many of our mediæval-minded ritualistic clergy might very truthfully utter the same lament!—*Christian World.*

The other day, writes a correspondent, I was told a story about the new Archbishop of Canterbury which I have not yet seen in print. As my informant was a clergyman, it must, of course, be true. A certain youthful curate was taken to task by his Lordship for reading the lessons or the service in an inaudible tone. Whereupon the young man replied: "I am surprised that you should find fault with my reading, as a friend of mine in the congregation told me that I was beautifully heard." "Did she?" snapped the Bishop, and the fair young curate collapsed. His Lordship had once been a young clergyman himself, and knew a thing or two about the "friend."—*St. James's Gazette.*

At the beginning of the Civil War a great many people were quite ignorant of the pomp and splendor of military rank and the importance of military titles. Their ignorance led to many amusing incidents, one of which is told in connection with General Hardee. It was at the time that Albert Sidney Johnston was in command at Bowling Green, Ky., and General Hardee was ordered with his command to that place from Columbus, Ky. At that time the bridge over the Tennessee River at Danville, Tenn., had not been completed, and the General and his command had to be ferried over the river to cars on the opposite side. When General Hardee had crossed the river—supposing, of course, that a special car had been provided for himself and his military staff—he accosted a brakeman belonging to the train with the question, "Where shall I and my staff go?" The brakeman having no idea who the General was, or of what his staff consisted, after surveying him and his sword thoroughly and somewhat contemptuously, replied, "You can go into that car there, and you can stick your old staff out of the window!"—*Exchange.*

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Christmas Appeal of the Children's Aid Society

Christmas is the season which should especially be made happy for children, and, above all, for the children of the poor. In New York hundreds of homeless boys and girls, but for the lodging-houses of the Children's Aid Society, would be sleeping in alleys and cellars, or herding in the resorts of thieves and vagabonds. Hundreds of others, but for our Industrial Schools, would be roving the streets half-clad and hungry, and growing up to be ignorant, vagrant, and criminal.

We desire at this season to make one happy day for these little victims of poverty and misfortune, with presents, clothing, dinners, food, shoes, and the like gifts. We need money and voluntary help to support these lodging-houses and schools. Above all, we wish to present a home to the homeless.

Twenty dollars will place a homeless child in a comfortable home in the country, thus rescuing it from a hopeless future and giving it the same opportunities that more fortunate children have. We appeal to the public for money to carry on this most successful department of our work.

Forty dollars will enable us to send a homeless street-boy to our Farm School, there to be trained for home life in the country. Think what this means to the community in saving it the cost of vagrants, and to the boys themselves who by this means are led to honest livelihood.

One hundred dollars will provide nourishing hot dinners at one of our Industrial Schools for one month, and such other assistance in the way of shoes and underclothing as is absolutely necessary to these half-starved children.

Three hundred dollars will support a much-needed kindergarten for a year.

Five hundred dollars will help us establish a night school and industrial classes for older children, who would otherwise be without training of any kind.

During the past year the needs of the poor have been very great, while the funds of the Society have not increased to the same extent. Before curtailing our work in any direction, we earnestly appeal to you to aid us with your contributions. Every dollar helps.

Very respectfully yours,
C. LORING, Secretary,
105 East Twenty-second Street, New York.
D. WILLIS JAMES, President,
11 Cliff Street, New York.
A. B. HEPBURN, Treasurer,
Third National Bank, New York.
December, 1896.

The Letter "H" and Its Victims

At the celebrated election in 1865, at which Mr. Gladstone lost his seat from the University, his opponent was Mr. Hardy. The practice then (and, for aught I know to the contrary, it may be so still at a contested election) was for each elector to record his vote by word of mouth before tellers for each party sitting in the Convocation House or some other suitable place of meeting. The late Professor Henry Smith was acting as teller for Mr. Gladstone, when an uncouth country parson entered, and to the usual question for whom he wished to record his vote replied in his confusion, "I vote for Mr. Glad——, I mean for 'Ardy." "I claim that vote," quietly put in Professor Henry Smith. "No, no," protested the old clergyman, "I didn't finish the name." "You didn't even begin the other," was the Professor's dry retort.

A story is told of an eminent legal practitioner who was afflicted with a similar difficulty in pronouncing his aspirates, many years ago. He had a particular dislike to a late learned Lord Chancellor, who had published a book upon hymns. Upon seeing his rival enter the court on one occasion he was overheard to mutter: "'Ere 'e comes, 'umming 'is 'ymn tunes; 'oly old 'umbug, 'ow I do 'ate 'im!"—*Westminster Gazette.*

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of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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"There is here presented a problem which the people of wealth and influence must face whether they will or no. It cannot be laughed down or beaten down. We have only just seen the first lifting of the standard of revolt against the present social order call to its support over 6,000,000 of the 13,000,000 voters of the nation. That vast power was not concentrated by any whim of the moment, but by a deep-seated sense of wrong and injustice in the control and direction of industry. And as surely as there exists good ground for complaint, so surely will this movement grow up to a day of change—and whether change shall come gradually or radically or violently will depend, as all history shows, upon whether the problem is earnestly and conscientiously faced by the influential classes early or late or not at all."—*Springfield Republican.*

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Re-reading

It is one thing to read a book, quite another to re-read it, perhaps for the fifth or sixth time. The operations must in no way be confounded. The first time we read a book we feel ourselves explorers in a new land. We read for the charm and excitement of discovery. When we re-read, our mood is very different, and far more like that of the man who saunters through a beautiful and well-known piece of scenery. The explorer rushes on with a kind of passion. He wants to crest the hill in front of him, and to see what strange new landscape will be spread out at his feet. The man who had been there before at least once, and perhaps many times, wants to know whether the view looks as charming as ever, whether he will think the old lane or the open down which leads up to the hill as delightful as he used, whether, in fact, the whole walk will seem as pleasant as he remembers it. There are some men who are such hardened explorers in the world of literature that they will never, if they can help it, retread the old path. They are always for fresh fields and pastures new, and would think their walk lost if it had ever been taken before. Something new, something they have never seen before, is their perpetual demand. Dr. Johnson belonged to this class. Though so great a reader, he left it on record that there was only one book which he had ever read twice. That this book was Lady Mary Wortley Montagu's letters will not seem strange to those who have read that delightful work. Dr. Johnson, in spite of his great body and lethargic constitution, had as eager and alert a spirit as ever occupied human flesh, and doubtless for him the desire to get new knowledge and new light was overmastering. We cannot, however, all imitate this keenness for something new and strange. There are plenty of minds which in certain moods almost dislike the excitement of a new discovery, and desire to walk in accustomed places. They want to be soothed, not stung into mental action, and therefore they choose ways known and loved before. But many of these advocates of re-reading will not admit that there is nothing new or unknown to be obtained from a second or third or fourth perusal of such books as "Guy Mannering," "Esmond," or "David Copperfield." On the contrary, they will declare that they are surprised by new beauties every time they re-read their favorite book. Just as you only notice a particular tree or old cottage or moss-grown stone on your fifth or sixth time of taking a walk, so, read as often as you may, you will find expressions and descriptions in the book which, though you must in reality have read them twenty times over, you yet can swear you never beheld before. Thus the re-reader in a way despises the man who only reads once. What can he know of the real beauty of the landscape who has seen it only in the flush and excitement of a new discovery? When one is suddenly confronted with a great prospect of sky and land, one is too bewildered to see the best characteristics of the view. Not till familiarity has deadened the sense of astonishment can the real beauties of form and color be distinguished.

The convinced advocate of the delights of re-reading will, however, never for a moment allow that it is necessary to have forgotten a book to be able to read it again. Reading a book that one has forgotten is not true re-reading, but merely a repetition of the first process. The full delight of re-reading can come only when the book is fairly well remembered, and when one knows as one turns each page almost precisely what is coming. We may, no doubt, be unable to recall all the minor felicities or quaintness of phrase, and may like to be able to feel them as novelties, but the main incidents of the story are absolutely clear. We know exactly how Lady Catherine de Burgh is going to treat Elizabeth, and what Mr. Collins' letter contains, but this does not destroy but enhance our pleasure in reading "Pride and Prejudice" for the fifth time. It would, indeed, be strange if the lovers of books did not practice re-reading both in the realms of fiction and of general literature. We like to repeat the pleasures we get from pleasant sounds, sights, and scents, and there never yet lived the man who could say, "I liked that dish at dinner very much, but, of course, I should not care to have it another day." If literature consisted solely of imparting information or of telling a story, then, no doubt, re-reading, except in the case of obliteration from the memory, would be an anachronism. No one who remembers a fact wants to hear it repeated, nor does he who accurately recalls the plot of a story want it put before him again. It is because there are other elements in literature than the imparting of information or the telling of a story that men like to re-read their favorite books. Owing to many causes which cannot be analyzed here, books of the kind which we call literature exercise an emotional and sensuous influence quite apart from the naked facts they present. The abounding vitality and humanity of Scott, the gentle cynicism of Miss Austen, the good temper and humor of Dickens, produce a sense of delight which is supplemental to, but quite separate from, the stories they tell. These qualities cast a charm on the reader's mind, and stir in him emotions which are full of pleasure. But these emotions do not vanish with a knowledge of the story, for to a great extent they are unconnected with the story. No wonder, then, that men like to repeat them by the process of re-reading. To go back to our metaphor, to remember a story is merely to remember the way—to know the walk. We have taken our illustrations chiefly from novels, but all we have said is equally true of travels and histories and biographies, and even books of philosophic thought. Those who like the process of re-reading can re-read them with the greatest possible pleasure.—*London Spectator.*

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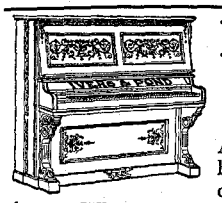

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About People

—In speaking of the late Dr. Leonard J. Sanford the New Haven "Palladium" says: "His attainments as a scholar were early recognized by the college of which he was made the professor of anatomy and physiology in 1863. He has always been one of the foremost in the medical department of the university, and contributed materially to the more secure establishment of that sphere of university activity at Yale."

—The death of Coventry Patmore again calls attention to the skit which he published regarding the habit of the German Emperor, during the war of 1870–71, of sending telegrams of a somewhat religious character to Queen Augusta:

> By will Divine, my dear Augusta,
> We've gained a battle, such a buster;
> Ten thousand Frenchmen sent below,
> Praise God from whom all blessings flow.

—The New York "Tribune" informs us that the Rev. Dr. A. R. Thain, the new editor of the "Advance" (Congregationalist), of Chicago, is a native of Scotland, his family having come to this country when he was four years of age. He was with Grant and Sherman as a soldier in the Ninety-sixth Illinois Volunteers, and did active service for three years. After the war he studied at the Chicago Theological Seminary, and later engaged in pastoral work. He is now a corporate member of the American Board and an active supporter of all the Congregational societies.

—Speaking of the late J. R. Kendrick, the third Vice-President of the New York, New Haven, and Hartford Railroad, the Boston "Transcript" says: "Mr. Kendrick's great success resulted mostly from his thorough knowledge of every detail of railroading, and also of men, and likewise from the possession of an invariably level head and an intense desire for absolute and impartial justice on all questions and in regard to all persons with whom he came. In his personality Mr. Kendrick was remarkably affable and approachable. His wonderful success in life may be attributed to a firm will, a thorough adaptability to his business, and a remarkable discernment in all the affairs of life."

—After Archbishop Ireland, perhaps the most strongly American among the Roman Catholic clergy is the Rev. Dr. Thomas J. Conaty, of Worcester, Mass., who has been selected by the Pope to succeed Bishop Keane in the rectorship of the Catholic University. Speaking a few days ago at Boston, Dr. Conaty said that the Church he represented had not a fiber in it hostile to America, that it was as open as the Constitution to read. He wished no man to be allowed to set class against class in this State of ours. "Let us go on together," he continued; "let us strive to be ideal Americans—many in one; many of faith, but one in citizenship; many in politics, loving liberty, protecting it in ourselves, and seeing to it that others protect it also—then shall we have the true ideal Americanism."

—The election of Dr. Temple to the Archbishopric of Canterbury calls renewed attention to the exalted rank of that position. The primate stands higher than any other non-royal subject of the Queen. On the official tables of precedence he ranks immediately after the princes of the blood; even the Prime Minister and the Lord High Chancellor must come after him. The salary of the Archbishop of Canterbury is $75,000 per year, to which is added at least $20,000 more in the shape of various allowances. He has three magnificent residences, of which one is Lambeth Palace, London. The only occasion since the twelfth century when Lambeth has been used for other purposes than that of a residence of the Archbishop of Canterbury was during the protectorate of Oliver Cromwell, when the chapel was converted into a dancing-hall, and the remainder hired out to shopkeepers.

—At the dinner recently given in his honor, Colonel A. K. McClure, the editor of the Philadelphia "Times," told the following story relating to his first newspaper venture, started fifty years ago: "I well remember the case of a frugal farmer of the Dunker persuasion who was sufficiently public-spirited to subscribe for the 'Sentinel' for six months to get the paper started, but at the end of that period he had calculated the heavy expenses of gathering the ripening harvest and decided to stop his paper for a while. I need not say that he was enthusiastically confronted with many reasons why a man of his intelligence and influence should not be without the county newspaper, but he yielded only to the extent of further considering the matter with his wife. He returned in a few days and spread sunshine around the editorial chair by saying that his wife had decided to continue for another six months, as the paper would be very handy in the fall for tying up her apple-butter crocks."

We have received from the University of the State of Missouri, at Columbia in that State, some illustrations of its buildings and their interiors that we imagine would make the trustees of many an Eastern college envious. The illustrations not only convey the impression that the buildings and grounds of the University are spacious and comfortable, but we learn from them, for example, that there are chemical, physical, physiological, biological, bacteriological, and other laboratories—eighteen in all, employing the time of eighteen instructors, and occupying more than eighteen large rooms. There are, besides these, various museums, machine-shops, libraries, etc. The general effect of these thirty-three pictures is to convince the recipient that the star of empire is not the only great civilizing force which westward takes its way.

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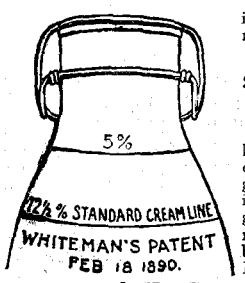

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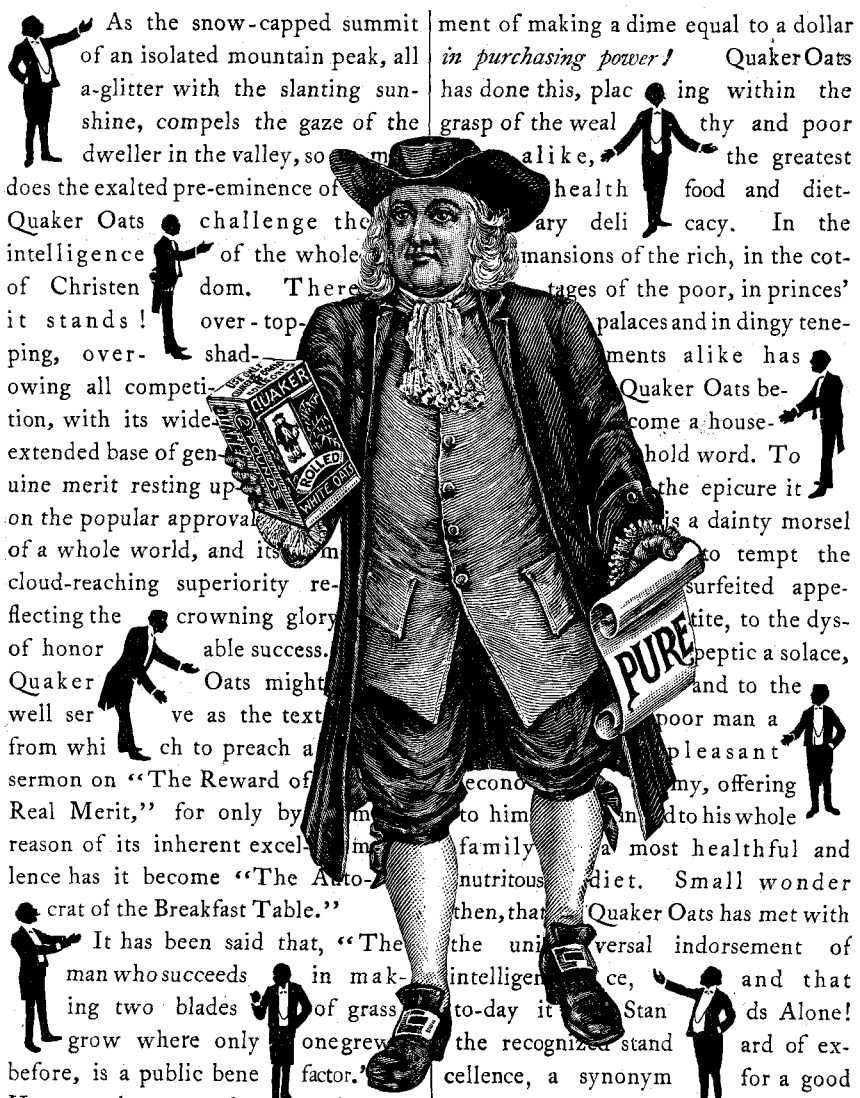

As the snow-capped summit of an isolated mountain peak, all a-glitter with the slanting sunshine, compels the gaze of the dweller in the valley, so does the exalted pre-eminence of Quaker Oats challenge the intelligence of the whole of Christendom. There it stands! over-topping, overshadowing all competition, with its wide-extended base of genuine merit resting upon the popular approval of a whole world, and its cloud-reaching superiority reflecting the crowning glory of honor and well-earned success. Quaker Oats might well serve as the text from which to preach a sermon on "The Reward of Real Merit," for only by reason of its inherent excellence has it become "The Autocrat of the Breakfast Table."

It has been said that, "The man who succeeds in making two blades of grass grow where only one grew before, is a public benefactor." How much greater the achievement of making a dime equal to a dollar *in purchasing power!* Quaker Oats has done this, placing within the grasp of the wealthy and poor alike, the greatest health food and dietary delicacy. In the mansions of the rich, in the cottages of the poor, in princes' palaces and in dingy tenements alike has Quaker Oats become a household word. To the epicure it is a dainty morsel to tempt the surfeited appetite, to the dyspeptic a solace, and to the poor man a pleasant economy, offering to him and to his whole family a most healthful and nutritous diet. Small wonder then, that Quaker Oats has met with the universal indorsement of intelligence, and that to-day it Stands Alone! the recognized standard of excellence, a synonym for a good breakfast, the people's choice.

Quaker Oats

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The Business World

The Cuban Scare and the Stock Market

The action on Friday of last week of the Senate Committee in reporting a resolution recognizing the independence of Cuba had an immediate effect on a stock and bond market which up to that day had been upward in tendency. On the publication of the Committee's decision, however, the volume of shares for sale became prodigious, and there were, of course, marked declines in prices, amounting to about 3 per cent. for the entire list. Government bonds declined ⅛ to ⅝ of 1 per cent. The violent reaction recalled the still greater one, just a year ago, on the publication of President Cleveland's famous Venezuelan pronunciamento. The financial editor of the New York "Evening Post" remarks that

> People's memories are not so short that they have forgotten the furious outcry of the morning papers after the Venezuela message, the talk of battleships, hereditary hatred, and general defiance, the clamor in the clubs and offices against any man of sufficient intelligence to question the wisdom of the vote of Congress. It will be remembered that the House of Representatives shut off debate by use of the previous question, rushed through the Venezuela bill to an applauding gallery, and then left the financial situation to the coming storm. That no such chapter of public and private madness is in store for us this year means very much.

The effect in London, as reported by Saturday night's dispatches, was as follows:

> The Stock Exchange to-day was influenced very slightly by the slump in New York yesterday, operators appearing to think that the action of the United States Senate's Foreign Relations Committee was a maneuver to make the position awkward for President Cleveland. Holders of American railroad shares will not sell, and altogether the situation is regarded with indifference. Prices opened above parity with New York, and later stiffened.

The same result was happily characteristic of our own Saturday market. After the first scare it was remembered that the Cameron resolution could hardly pass the Senate without a long debate, and could not pass the House at all unless favored by the Committee on Rules. The publication of Secretary Olney's statement further allayed anxious fears. We may, however, well lay to heart these characteristically caustic words from the London "Globe:"

> The United States and Spain are not yet at war, and, in spite of the bellicose declarations of the Committee, nobody need be alarmed. A good many shrewd operators in Wall Street will make a pile, and a still larger number will lose. But there will be no war, unless the Spaniards choose to declare one. From the point of view of the patriotic American, it is singularly humiliating that the American market should go to pieces at the remote prospect of war with a power which is commonly described by courtesy as second-class.

Our Money in London

An operation which has not been seen in a decade has recently occurred in the New York money market, and gives us the satisfaction of knowing that, when the market is favorable, balances of trade between ourselves and Great Britain may be adjusted without the movement of gold either way. Not since 1885 have London houses drawn ninety-day bills on their correspondents here and obtained discount on those bills at the rates prevailing in this market on which the proceeds were transmitted to London. It is not surprising, then, that foreign exchange has been firm. It is surmised by some bankers that the fulfillment of these notes, three months hence, may prevent, or at least lessen, the export of gold next spring. London thus obtains the use of our money and our lenders profit by the difference in the rates here and abroad. It is said that the transactions in question have reached $25,000,000. Though now declining slightly, for some weeks money has been loaning in London at 4 per cent.; here it has ranged from 1½ to 3 per cent. It is no wonder, then, that ninety-day sterling bills have been bought by London bankers, and, with the bills as security, that they have borrowed money here at 2 per cent. The inducement is, of course, the difference between the cost of long exchange and what it will be at maturity as demand sterling. In this market there is a continuance of the plethora of loanable funds.

Horseless Carriages

Mr. James Long, the English engineer, has just been publishing in the trade journal "Industries and Iron" a series of articles on the expediency of substituting motor-cars for wagons drawn by horses. Until recently the English law was a decided obstacle to any such employment of the horseless carriage, but, as our readers already know, this obstacle has been removed by the passing of a bill which permits their use. Mr. Long declares that electricity is hardly to be thought of as yet for the propulsion of horseless carriages; he believes that either petroleum or steam will be the motive power for the present, and it is impossible to determine which of these two will displace the other. Petroleum is more generally used because with it a lighter machine is possible than with steam. Then, too, the cost of running a petroleum motor is small. The cost of the best horseless carriages is about $1,200, a cost which must be diminished as the demand increases. These carriages are made in the form of omnibuses, victorias, phaetons, and dog-carts. Even motor bicycles and tricycles have been made. It is claimed that without any help from the pedals one may easily traverse twenty-five miles an hour, while with the help of the pedals steep hills can be scaled.

The Tunnel between New York and Brooklyn

A preliminary step in the construction of a tunnel under the East River between New York City and Brooklyn has just been taken by the publication of the articles of association of the New York and Brooklyn Railroad Company. The tunnel will extend from a point between the Hecker-Jones Milling Company's and the Brooklyn Warehouse Company's plants to a point in New York at Park Row, and Ann Street. The cars of the Brooklyn surface roads at present having their termini at the Fulton Street ferries will run through this tunnel, and hence passengers may go from points in Brooklyn to New York without change of cars. The excavation will be made fifty feet below the bottom of the East River. The river is about sixty feet deep in the middle of the stream. The tunnel's flooring will, of course, be a solid foundation, and this at all points will be carried down to bed rock. The tunnel will be 4,700 feet long, and the only motive power to be used is electricity. Four tracks will be laid, two for easterly and two for westerly bound cars, these to be separated by a division. The walls will be of glazed brick, and there will be a sub-structure of porous brick to prevent any "sweating."

The Ontario Bureau of Mines

The fifth report of the Bureau of Mines for Ontario, Canada, presents in intelligible form a vast amount of scientific information respecting the mineral resources of our Northern neighbor, and not a few valuable statistics with reference to the industrial depression of the last three years. Apparently this depression has been as severe across the tariff border as on this side of it. The comparative statistics given for 1892 and 1895 run as follows:

	Value, 1892.	Value, 1895.	Wages, 1892.	Wages, 1895.
Building-stone, etc.	$880,000	$438,000	$730,000	$296,000
Brick and tile	1,080,000	862,000	445,000	364,000
Pressed brick, etc..	259,000	184,000	89,000	69,000
Lime.....	350,000	280,000	120,000	104.000
Gold.....	37,000	50,000	23,000	56,000
Nickel, copper, and cobalt.....	827,000	560,000	340,000	210,000
Salt.....	163,000	188,000	38,000	56,000
	$3,596,000	$2,562,000	$1,785,000	$1,155,000

In short, the value of the product in these Canadian industries declined 29 per cent. during the three years of depression, and the amount of wages paid declined 35 per cent. In the same industries in our own country the decline has surely been no greater.

A New Market for Our Wheat

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An Honorable Office

Here, says the Listener of the Boston "Transcript," is a letter which raises a question that has often bothered the Listener. No doubt some one of his correspondents learned in Colonial history can answer it:

Dear Listener—At dinner the other evening I was bantering my daughter about her belonging to so many clubs, when she expressed a desire to belong to the most select of the lot, the Society of Colonial Dames. "What are the requirements?" I asked. "Descent from Colonial ancestors holding offices of honor and dignity!" she replied. "Let us see," answered I; "your grandfather was born in 1798, your great-grandfather in 1768, but he came too late; he was only a boy until after the Revolution, although I remember him as over ninety years old during the Rebellion. Your great-great-grandfather is the latest who could have held Colonial office. He was Samuel —— of Menotomy, born in 1736 (the only one of your eight great-great-grandfathers whom I know anything about). He married Elizabeth —— of Lexington in 1758, and was chosen hogreeve that year." "What is a hogreeve?" she inquired. I replied, "It is a Colonial office of honor and dignity, always conferred upon worthy, young, and newly married men in New England." And, if you believe it, she doubted my word.

Later, when, with cigar lighted, I was comfortably enjoying the "Evening Transcript," I became interested in the bright and witty letter of Sally Munroe describing President Washington's visit to Lexington, November 5, 1789, and his dinner at the house of her father, Colonel William Munroe. I read the letter aloud to my daughter and came to this paragraph:

"A most diverting thing took place after this. Mr. Washington, you must know, is much bestirred over Farming matters, and had much to ask of the crops, et cætera, and so talking, he turned to Mr. Marrett and asked if he tho't not that the hogs in N. E. have exseeding long legs; this well-nigh upsett the comp'y, for you must know that t'was Mr. Marrett who, at the last town meeting, contend'd that the Hogs shd be impownded, &, more by token, he will soon be named for Hog-reave himself, being about to Marry." "Pshaw! father, you put that in yourself!" said my daughter. "I didn't," said I; "here 'tis in print, as you can see for yourself!"

The ancient and honorable Colonial office of hogreeve is continued to this day among us under the title of field-driver; but why none but young, newly married men are eligible for it is more than I know. Do you, Mr. Listener?

H.

No; but he can assert that the custom is sometimes honored in the breach. In the town in which the Listener now writes, the office of field-driver, bestowed as a joke, as it always is, was but lately held by a bachelor of social position in the town, and well known as being the best-dressed young man in the place. The joke was made the more interesting by the fact that the young man had not been in office many days before he was actually called upon to drive a stray cow to the pound—and there wasn't any pound.

We have received a syllabus of a course of lectures on the "Art of Listening to Music" which Mr. Edgar Stillman Kelley, of this city, is now delivering under the auspices of the Extension Department of the University of the State of New York. This course of lectures fairly illustrates the thoroughness and comprehensiveness with which the University Extension Movement is carrying on its work. Mr. Kelley is one of that small group of native American composers and musicians whose influence is just now beginning to make itself so effective in musical education in this country. As a teacher and writer Mr. Kelley is well known, and he has done some charming work in the field of composition, such, for instance, as his "Chinese Suite," which was performed last summer with much success by the Seidl Orchestra. In his lectures Mr. Kelley is assisted by his wife, a finished pianist, who adds to the practical value of what Mr. Kelley says by playing those pieces which he selects for criticism or illustration.

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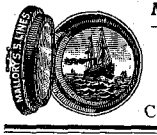

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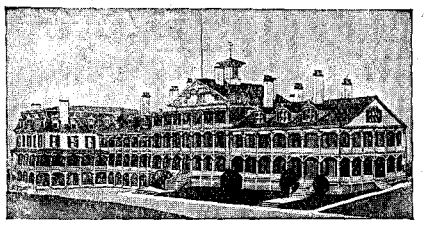

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A Bible for Every Scholar

The story of Mary Jones, who in Wales early in this century walked barefooted fifty miles to procure a Bible, and thus called forth the spirit which led to the formation of the British and Foreign Bible Society in London, is well known to the religious world, but not so well known is a somewhat similar incident which occurred in this city during the present year.

The writer has in his possession the name and address of an old man, over seventy years of age, who, desiring to obtain a Bible for his daughter, not knowing any other way of securing it, and having no money to pay car-fare, walked three and a half miles to the Bible House, intending to walk both ways, which would have made seven miles. In the latter part of this nineteenth century, in the city of New York, where there are four hundred Protestant churches, nothing like this should ever occur again, and, so far as the New York Bible Society is able, it is determined to prevent it.

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The undersigned will be pleased to bring samples to any school or teachers' meetings for examination, or to meet any one desiring more complete information.

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More Temple Anecdotes

Here are two more stories concerning the new Primate. The first Dr. Temple tells of himself. He entered during a popular service in an East End church one night, and, standing in a back pew, joined in the singing of a Moody and Sankey hymn. Next to him stood a workingman who was singing lustily in tune. The Bishop sang lustily also, but not in tune. The workingman stood the dissonance as long as he could, and then, nudging the Bishop, said, in a whisper, "Here, dry up, mister; you're spoiling the show."

The second story is less authenticated. It dates back to the Exeter days of Dr. Temple, when he was suspected of heterodoxy. A young curate came to him one day, and said, "My lord, it is rumored that you are not able to believe in special interpositions of Providence on behalf of certain persons." "Well?" grunted the Bishop. "Well, my lord, here is the case of my aunt. My aunt journeys to Exeter every Wednesday by the same train and in the same compartment of the same carriage invariably. Last Wednesday she felt a disinclination to go, and that very day an accident occurred by which the carriage of the train in which my aunt would have traveled was smashed to pieces. Now, was not that a direct interposition of Providence on behalf of my aunt?" "Can't say," growled the Bishop; "don't know your aunt."—*St. James's Gazette.*

A Smith College Play

The presentation of Shakespeare's "Midsummer Night's Dream" by the Class of '95 of Smith College in New York City this winter ought to be of moment to all who are at all interested in higher education. The play was originally given by the class at their Commencement, June, 1895, in Northampton, Mass., and attracted much attention by its unexpected merit. It proved to even the most skeptical critic the universal adaptability of clever, educated women. One would never have recognized in the "hard-handed men of Athens" the sweet girl graduates of a New England college. An intangible atmosphere of fairy idealism pervades the play, and presents with admirable truth Shakespeare's magic touch. The entire costuming and staging of the play was done by the class under the direction of a competent trainer, and the result was most gratifying. The art school of the College was called in to devise a color scheme and to design effective borders for Greek gowns. Everything, in fact, was done to make the entire performance perfect. It was this careful attention to the most minute details that won the hearty commendation of the critics. Such a performance given and managed entirely by college girls in their senior year is a most interesting feature. It won the attention of so many prominent people that the play is now to be repeated at the Carnegie Lyceum, New York City, on January 2, 1897, for the benefit of Smith College. The affair is under the patronage of leading New York women, and ought to attract a large audience.

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